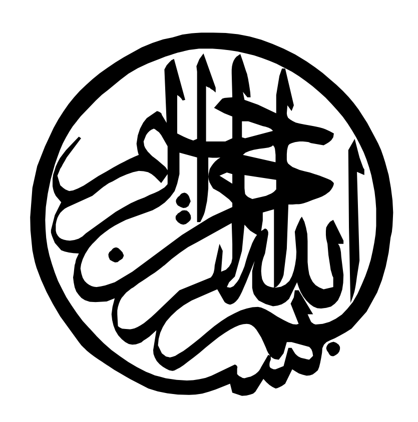
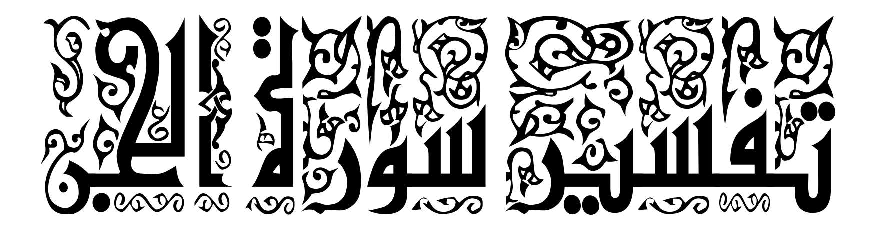


In the Name of Allāh, the Most Gracious, the Most Merciful

Commentary of Suratul Jinn



Written by a Group of Muslim Scholars
Under the Guidance and Supervision of
Āyatullāh al-ʿUẓmā al-Ḥājj ash-Shaikh Nāṣir Makārim Shīrāzī

Translated by Saleem Bhimji

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السيرة الشخصية
BIOGRAPHY OF THE AUTHOR

The eminent scholar, Āyatullāh al-ʿUẓmā al-Ḥājj ash-Shaykh Nāṣir Makārim Shīrāzī was born in the year 1345 AH (1924 CE) in the city of Shīrāz, Irān to a religious family who were well known for their great level of spirituality and noble ethical traits. His Eminence finished his elementary school studies in Shīrāz and due to his eagerness to learn, his powerful memorizing capabilities and other great talents, he was regarded as one of the extraordinary students from amongst his fellow classmates and because of this, was able to complete two years of studies in one year!

The conditions that existed in Irān in those days obligated this young man - who possessed such a talent and great aptitude to choose the path of University studies to increase his knowledge and attain the higher (material) levels of secular studies. However through the hand of fate and the blessings of the Maintainer of the Universe and his own internal desires, this young man developed an attraction to becoming better acquainted and delve deep into the genuine teachings of Islām, especially since after the spring of 1348 AH (1937 CE) (just after he finished his primary school), the Islāmic Seminaries went thru a major transformation and had taken on a completely new form.

His Studies

His Eminence started his formal Islāmic studies at the age of 14 in Madressah Āghā Babākhān Shīrāzī and within a short period of time, was able to complete the introductory studies such as Sarf, Nahw, Manṭiq, Bayān, and Badīʿ, which were all needed to advance to the next level of Islāmic studies.

After completing these sciences, he turned his attention towards the fields of Fiqh (Jurisprudence) and Usul al-Fiqh (Principles of Jurisprudence) and again, due to the exceptional capabilities that he possessed, was able to finish studying the complete levels of introductory and both the levels of the intermediate Islāmic studies in approximately four years (something that normally takes 12 to 15 years)! During this time, a group of students from the Islāmic Seminary in Shīrāz were also benefiting from the classes that he himself was teaching.

The positive criticisms and personal opinions of His Eminence on the classes being held in Qum and in relation to the need for including extra information within the books that were being taught in the various Theological Seminaries, definitely played a role in the bright future that awaited him. While in religious gatherings in this city, his capabilities, genius, meticulous and deep thought were witnessed by others and because of this, no one was able to deny his God-given talents.

Whereas this brilliant star was only a mere 18 years old, however through his deep penetrating knowledge and the flowing pen, he was able to write a commentary on the book Kifāyatul Uṣūl (one of the major books of ʿIlmul Uṣūl that must be studied in the Theological Seminary), in which he was able to bring to light the ambiguous issues mentioned in this traditional book. At the age of 18, he formally entered into the Theological Seminary of Qum and for the next five years, was present in the religious gatherings and classes of some of the greatest teachers of those days, such as Ayatullāh al-ʿUẓmā al-Ḥājj as-Sayyid Muḥammad Ḥusain Burūjerdī and other great personalities (may Allāh be pleased with them all).

In order for His Eminence to become better acquainted with the great scholars, their ideas and thoughts who were studying and teaching in one of the greatest Theological Seminaries of the Shīʿa, in the year 1369 AH (1950 CE), he made his way to the Ḥawza

ʿIlmiyyah of Najaf al-Ashraf in ʿIrāq. It was here that he was able to take part in the classes of some of the greatest teachers such as: Āyatullāh al-ʿUẓmā al-Ḥājj as-Sayyid Muḥsin al-Ḥakīm, Āyatullāh al-ʿUẓmā al-Ḥājj as-Sayyid Abūl Qāsim al-Khūʾī and Āyatullāh al-ʿUẓmā al-Ḥājj ʿAbdul Hādī ash-Shīrāzī and other great teachers (may Allāh sanctify their spirits).

At the age of 24, His Eminence was granted complete Ijtihād from two of the great scholars of Najaf al-Ashraf. In addition, Āyatullāh al-ʿUẓmā al-Ḥājj as-Sayyid Muḥsin al-Ḥakīm even wrote a short, but comprehensive letter of commendation for His Eminence's notes on the lessons of Fiqh (The Book of Ṭahārah).

His thirst for acquiring and gaining more knowledge continued with the great teachers in Najaf al-Ashraf. However, since he did not have the means to survive and continue his studies in this holy city, he was forced to return back to Irān in the year 1370 AH (1951 CE) and make his way back to the holy city of Qum which was now the centre of gathering religious scholars. Once again, he joined the circle of scholars who later on, had a profound impact on his life.

After returning to Irān, Āyatullāh Nāṣir Makārim Shīrāzī began teaching the intermediate and higher level of studies (Khārij) in Uṣūl al-Fiqh and Fiqh. It is now close to 28 years that he has been teaching these classes in the Theological Seminary which have been warmly accepted and appreciated by a large number of students. In addition, after teaching a large number of the important books of Fiqh, he went on to write summaries and notes of these great works. At present the classes of Khārij of Uṣūl of this great personality are one of the most popular classes in the Ḥawza ʿIlmiyyah of the Shīʿa and there are close to 2,000 of the most dedicated and dynamic students who take part and benefit from his lectures!

From the beginning of his studies, he was habituated in writing books in various fields of Islāmic studies such as Theology, Islāmic

Awareness and the issue of Wilāyah (of the Ahlul Baīt). Moving ahead, he started to write on the Exegesis of the Qur'ān, Fiqh and Uṣūl al-Fiqh and is currently known and recognized as one of the greatest writers in the Muslim world.

Political Activities

His Eminence was also very active in the early days that culminated in the Islāmic Revolution of Irān and it is because of this fact that he was thrown in the despotic ruler's jail many times. In addition, he was even exiled on three separate occasions to three different cities – Chanharāt, Mahābād and Anārak. However after the Revolution, he was appointed to the first council of Representatives and played a pivotal role in writing the first constitution.

The Religious Help and Support

Āyatullāh Nāṣir Makārim Shīrāzī has been quite active in various fields of teaching and guiding the up-and-coming scholars in the Theological Seminary of Qum, and has embarked on various projects and endeavours, of which we mention just a few:

1. Religious Publications Centre for the Shīʿa: From some time back, His Eminence felt the need for the Ḥawza ʿIlmiyyah of Qum to have a general publication organization which would be able to defend the Shīʿa from the works that were being published, by those wishing to mislead the people – unfortunately whose number is great.

In addition, this is also something that the Muslims expected from such a great Islāmic University such as the Ḥawza ʿIlmiyyah, and thus people from different strata of the community starting from the great Marāʿja Taqlīd of the Ḥawza and others also put forward this request that without doubt, a magazine should be published that

would be able to answer the religious enquiries of the youth and give them the answers that they were looking for. In addition, such a publication would be able to fight against the books and magazines that were coming out aiming to mislead the people.

Due to the fact that at that time, there were some minds (within the Theological Seminary) that were not ready to accept such a publication, thus, His Eminence sought out serious and original-writing scholars to place the heavy responsibility on their shoulders of producing such a publication. In this regard, His Eminence, along with a group of other scholars and the assistance of the leaders of the Ḥawza ʿIlmiyyah of Qum and the financial support of well wishers, launched the magazine, "Maktab-e-Islām". This magazine was definitely something which was unparalleled in the Shīʿa world and maybe from the point of view of its range of circulation – amongst the various religious magazines being published at that time – was the number one magazine across the entire Muslim world. This magazine brought a fresh new path of direction to the great students and thinkers of the Ḥawzah.

At present, this publication has been going on strong for over 39 years - offering its valuable services to the Muslim world and the Shīʿa communities and has found a special spot within the hearts of the youth, the university students, teachers and other noble personalities and it is through this publication that the light of Islām and Tashayyaʿ has been spread from its focal point (Qum) to the entire world.

2. Organizing Gatherings to Offer Lessons in Theology and other Religious Teachings: His Eminence felt that the books that had been written in the field of Islāmic Theology were not sufficient, nor were they, with the passing of time, able to answer the questions that were being raised. In addition, these books were also not adequate in addressing the needs of the current era. The traditional books of

theology were written centuries ago where the questions that the materialists of today bring up were not mentioned. Also, the traditional books written in the past did not discuss the various world religions who were hoping to impose their values on the world. In addition, the older books brought up issues like those in relation to the Ashaʿrīs and Muʿtazilī and others such as these which today discussions on beliefs such as these are no longer applicable as discussions since these were 'seasonal'.

It is because of this fact that His Eminence, relying upon his literary talent and exceptional abilities, was able to present the Theological Islāmic beliefs and the five Principles of Religion in an unparalleled way! It is through organizing the theological discussions that hundreds of people were attending that these gatherings were made aware of these issues at hand and through these gatherings, a compact and concise book was compiled and published.

3. Islamic Council to Protect the Youth: His Eminence gave unparalleled lessons on Theology and other lessons and discussions in which his students have been educated in eight different subjects from amongst the different schools of thought throughout the world. It is through these classes that those being trained would be able to discuss and have debates with others, who are busy propagating other beliefs and schools of thought and would also be able to write books concerning their beliefs – they would also be equipped to answer any questions or issues that they put forth.

Within a short period of time, these religious gatherings were able to produce students – each one of which was firmly grounded and specialized in a particular field of study and even today, a group of active youth who are well known authors within the Ḥawza ʿIlmiyyah, are busy studying with. As well, in order to save our dear youth from the clutches of corruption, His Eminence formed an organization called the *Educational Assembly for Protection of*

the Younger Generation. One of the outcomes of this assembly is the publication of material that would be attractive to the youth, and his office made them available to the youth very promptly.

4. Struggles Against Deviant Thoughts: On one of his trips to the city of Shīrāz, His Eminence came face to face with one of the Ṣūfī groups in this city. A group of people in Shīrāz requested him to write a book that would outline the principles of these Ṣūfīs – one that would explain their beliefs in a polite and respectful manner. His Eminence, by making use of the resources available to him, sat down to write this book in the year 1953 CE which outlined their beliefs and thoughts, and he named it *"The Manifestation of Truth".*

The method in which he wrote this book caught the attention of the late Āyatullāh al-ʿUẓmā Burūjerdī (may Allāh be pleased with him) and after requesting His Eminence to see him, he congratulated the author for his valuable efforts. In relation to this book, Āyatullāh al-ʿUẓmā Burūjerdī (may Allāh be pleased with him) wrote the following commendation, "I have gone through this book in my spare time and did not find even the smallest of weak points in it. May Allāh reward you for your troubles."

5. Establishing Organizations and Centres of Learning: In these regards, His Eminence had made the intention of establishing such organizations in the same number of Maʿṣūmīn (peace be upon all of them) that we have (14) and with the praise of Allāh up until now, he has been successful in establishing four such important schools within the Theological Seminary of Qum and two religious organizations for the welfare of the students who are living in the city of Mashad.

6. Writings – The number of publications of His Eminence currently lies at approximately 130 volumes of books which have all been printed – some of which have been reprinted more than 30 times!

Some of these have even been translated into more than 10 living languages of the world and have been published in various parts of the world.

The commentary of the Qurʾān authored by him, Tafsīr-e-Namuna (The Ideal Commentary) has been translated into many languages, including ʿArabic (al-Amthāl Fī Tafsīr al-Qurʾān), and can be found in many homes. In addition to this commentary, he has also authored a thematic commentary of the Qurʾān entitled Payām-e-Qurʾān (The Message of the Qurʾān) which has opened up a new chapter in the field of exegesis of the Noble Qurʾān.

In addition, the books he has written on the theological beliefs have been a place where others can seek refuge from the assault of books written with false beliefs in them.

Of the books of Fiqh that he has written, we mention a few: Anwār al-Fuqāhah, al-Qawāʿidul Fiqhiyyah, Anwār al-Uṣūl and the notes and commentaries on the complete text of ʿUrwatul Wuthqā which has been printed many times over.

His practical guide for Muslims (Tawdhihul Masāil) has also been printed many times and has also been translated into ʿArabic, Urdu, Turkish, Azari and English.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا
عَجَبٗا ﴿١﴾ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ﴿٢﴾
وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا ﴿٣﴾ وَأَنَّهُۥ كَانَ يَقُولُ
سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ
عَلَى ٱللَّهِ كَذِبٗا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ مِّنَ
ٱلۡجِنِّ فَزَادُوهُمۡ رَهَقٗا ﴿٦﴾ وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن يَبۡعَثَ ٱللَّهُ
أَحَدٗا ﴿٧﴾ وَأَنَّا لَمَسۡنَا ٱلسَّمَآءَ فَوَجَدۡنَٰهَا مُلِئَتۡ حَرَسٗا شَدِيدٗا وَشُهُبٗا
﴿٨﴾ وَأَنَّا كُنَّا نَقۡعُدُ مِنۡهَا مَقَٰعِدَ لِلسَّمۡعِۖ فَمَن يَسۡتَمِعِ ٱلۡأٓنَ يَجِدۡ لَهُۥ
شِهَابٗا رَّصَدٗا ﴿٩﴾ وَأَنَّا لَا نَدۡرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلۡأَرۡضِ أَمۡ أَرَادَ بِهِمۡ
رَبُّهُمۡ رَشَدٗا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَۖ كُنَّا طَرَآئِقَ قِدَدٗا
﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعۡجِزَ ٱللَّهَ فِي ٱلۡأَرۡضِ وَلَن نُّعۡجِزَهُۥ هَرَبٗا ﴿١٢﴾ وَأَنَّا
لَمَّا سَمِعۡنَا ٱلۡهُدَىٰٓ ءَامَنَّا بِهِۦۖ فَمَن يُؤۡمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخۡسٗا
وَلَا رَهَقٗا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلۡمُسۡلِمُونَ وَمِنَّا ٱلۡقَٰسِطُونَۖ فَمَنۡ أَسۡلَمَ
فَأُوْلَٰٓئِكَ تَحَرَّوۡاْ رَشَدٗا ﴿١٤﴾ وَأَمَّا ٱلۡقَٰسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبٗا

﴿١٥﴾ وَأَلَّوِ ٱسۡتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسۡقَيۡنَٰهُم مَّآءً غَدَقٗا ﴿١٦﴾ لِّنَفۡتِنَهُمۡ
فِيهِۚ وَمَن يُعۡرِضۡ عَن ذِكۡرِ رَبِّهِۦ يَسۡلُكۡهُ عَذَابٗا صَعَدٗا ﴿١٧﴾ وَأَنَّ ٱلۡمَسَٰجِدَ
لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبۡدُ ٱللَّهِ يَدۡعُوهُ كَادُواْ
يَكُونُونَ عَلَيۡهِ لِبَدٗا ﴿١٩﴾ قُلۡ إِنَّمَآ أَدۡعُواْ رَبِّي وَلَآ أُشۡرِكُ بِهِۦٓ أَحَدٗا ﴿٢٠﴾
قُلۡ إِنِّي لَآ أَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا رَشَدٗا ﴿٢١﴾ قُلۡ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ
أَحَدٞ وَلَنۡ أَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغٗا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦۚ
وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾
حَتَّىٰٓ إِذَا رَأَوۡاْ مَا يُوعَدُونَ فَسَيَعۡلَمُونَ مَنۡ أَضۡعَفُ نَاصِرٗا وَأَقَلُّ عَدَدٗا ﴿٢٤﴾
قُلۡ إِنۡ أَدۡرِيٓ أَقَرِيبٞ مَّا تُوعَدُونَ أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ
ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ
فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ﴿٢٧﴾ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ
رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ﴿٢٨﴾

محتوى سورة الجنّ
CONTENTS OF SŪRATUL JINN

Sūratul Jinn was revealed in the blessed city of *Makkah al-Mukarramah* and contains twenty eight *Āyāt* (verses). Just as its name indicates, this Sūrah contains a discussion concerning the unseen creation of Allāh (Glorified and Exalted is He) known as the *Jinn*. The discourse, amongst other topics, covers the Jinns' belief in the Prophet of Islām (blessings of Allāh be upon him and his progeny) and their humility and humbleness in relation to the Holy Qur'ān. Their belief and firm conviction on the Day of Resurrection, and that among them there can be found both believers and disbelievers, is also covered in this Sūrah. These discussions are covered in nineteen of the twenty eight verses of the Sūrah and not only refute and negate much of the uncertainty and hearsay that has been disseminated about the Jinn, but also amends and rectifies them.

The second section of this Sūrah contains a subtle allusion regarding the belief in the Oneness of Allāh (Glorified and Exalted is He) and the Resurrection Day.

In the final section of this Sūrah, there is a discussion concerning the Knowledge of the Unseen *('Ilmul Ghaīb)* of which not a single soul has knowledge about - except Allāh (Glorified and Exalted is He) and those individuals whom He decides to inform about these matters.

فضيلة سورة الجنّ
MERITS OF RECITING SŪRATUL JINN

رُوِيَ عَنِ ٱلنَّبِيِّ (صَلَّىٰ ٱللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): مَنْ قَرَأَ هٰذِهِ ٱلسُّورَةَ كَانَ لَهُ ٱلْأَجْرَ بِعَدَدِ كُلِّ جِنِّي وَ شَيْطَانٍ صَدَّقَ بِمُحَمَّدٍ (صَلَّىٰ ٱللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَكَذَّبَ بِهِ عِتْقَ رَقَبَةٍ وَ أَمِنَ مِنَ ٱلْجَنِّ.

It has been narrated from the Prophet (prayers of Allāh be upon him and his family) that: *"He who recites this Sūrah (Sūratul Jinn) will be given the reward of freeing (from slavery) as many Jinn and Devils that both believed in and belied Muḥammad* (blessings of Allāh be upon him and his progeny)."[1]

رُوِيَ عَنِ ٱلصَّدُوقِ (رِضْوَانُ ٱللّٰهِ عَلَيْهِ) بِإِسْنَادِهِ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ ٱللّٰهِ (عَلَيْهِ ٱلسَّلاَمُ) قَالَ: مَنْ أَكْثَرَ قِرَائَةَ ﴿ قُلْ أُوْحِىَ إِلَىَّ ﴾ لَمْ يُصِبْهُ فِي ٱلْحَيَاةِ ٱلدُّنْيَا شَيْءٌ مِنْ اَعْيُنِ ٱلْجِنِّ وَ لاَ نَفَثِهِمْ وَ لاَ سِحْرِهِمْ وَ لاَ مِنْ كَيْدِهِمْ وَ كَانَ مَعَ رَسُولِ ٱللّٰهِ (صَلَّىٰ ٱللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَيَقُولُ: يَا رَبِّ لاَ أُرِيدُ بِهِ بَدَلاً وَ لاَ أُرِيدُ أَنْ اَبْغِيَ عَنْهُ حَوْلاً.

It has been related from (ash-Shaīkh) as-Ṣadūq (may Allāh be pleased with him) by his own chain of narrators from Ḥannān ibn Sadīr from Abī ʿAbdillāh (Imām Jaʿfar ibn Muḥammad as- ādiq (peace be upon him)) that he (the Imām) said:

> *"Whosoever recites Sūratul Jinn will never be touched by the evil eye, magic, witchcraft or the evil plots of the Jinn while in this world, and that person will be in the company of Muḥammad* (blessings of Allāh be upon him and his progeny) *and will beseech the Almighty by saying, 'O' Allāh! I do not want anyone besides him!' nor will this person ever be pleased with anyone else."*[2]

However, the benefits that can be attained are not limited to simply the recitation of this Sūrah, rather the reading is simply the introduction to understanding its contents, and thus acting upon it is also necessary if we are to benefit from its recitation.

سبب النزول سورة الجنّ
OCCASION OF REVELATION OF SŪRATUL JINN

Sūratul Jinn was revealed in Makkah after Sūratul Aʿrāf and before the revelation of Sūrah Yāsīn and is the fortieth Sūrah to be revealed to Prophet Muḥammad (prayers of Allāh be upon him and his family). This Sūrah is the seventy-second Sūrah in the present compilation of the Qurʾān and contains twenty-eight verses.

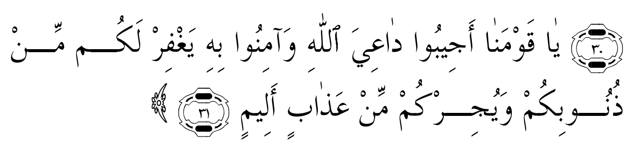
According to scholars, a total of 1,024 verses were revealed before this Sūrah, and 5447 verses appear before this Sūrah in the present compilation of the Qurʾān.

This Sūrah contains 285 words, or as some scholars have stated, 235 words. The number of letters in the Sūrah is also debatable. Some scholars say that there are 870, while others state that there are 759.

In the explanation of Āyat 29 to 32 of Sūratul Aḥqāf, various incidents of revelation which were related to that Sūrah have been narrated, which are the same as that which have been mentioned for this Sūrah. This denotes that both of these Sūrahs are related to one particular event. We will take a brief look at these three āyāt.

The verses of Sūratul Aḥqāf that discuss the Jinn are the following:

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَراً مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَاباً أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ



"And when We turned a party of the Jinn towards you (Muḥammad) to listen to the Qur'ān, then when they attended (a Qur'ānic recitation) they said to each other, "Be silent," and when it was over, they turned back to their people in warning and said, "Our people, indeed we have listened to the recitation of a Book revealed after Mūsā. It confirms the Books revealed before and guides to the Truth and the Right Path. O' our people! Respond favourably to the one (Muḥammad) who invites people to Allāh and believe in Him. He will forgive your sins and rescue you from the painful torment." [3]

1. The Prophet Muḥammad (prayers of Allāh be upon him and his family) was traveling from Makkah to the ʿIkādh market in Ṭāif so as to invite the throngs of people who used to flock there into the fold of Islām. However at this gathering, none of those present accepted his invitation.

On his way back, the Prophet (prayers of Allāh be upon him and his family) reached a place which was referred to as the Valley of the Jinn. He stayed there for the evening and was absorbed in the recitation of the Holy Qur'ān. A group of Jinn, who were present and listening to him, immediately accepted the faith of Islām. After this, they returned to their own group to spread and propagate the teachings which they had accepted.[4]

2. Ibn ʿAbbās (may Allāh be pleased with him) relates that, "The Prophet (prayers of Allāh be upon him and his family) was busy in the recitation of Ṣalāt al-Fajr in which he was reading (a Sūrah) of

the Holy Qur'ān. A group of the Jinn who were investigating into why their flow of information which they used to receive from the Heavens had been stopped, happened to hear Muḥammad (prayers of Allāh be upon him and his family) reciting the Qur'ān. They said to each other, 'The reason for the halt in the transmission of information from the Heavens is because of this.' They returned to their group and proceeded to invite them into the religion of Islām.[5]

3. After the death of Abū Ṭālib (may Allāh be pleased with him), the responsibilities that rested on the shoulders of the Prophet of Allāh (prayers of Allāh be upon him and his family) became much more difficult and thus he proceeded to go towards the area of the ʿArabian Peninsula known as Ṭāif in hopes of finding some helpers. The noble people of Ṭāif severely belied him and threw so many rocks at the Prophet (prayers of Allāh be upon him and his family) that blood was gushing forth from his entire body - even from the blessed feet of the Prophet!

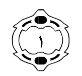
Tired and troubled, he stopped near a garden. At that place, he came across a servant of the owner of the garden whose name was ʿAdās. This slave accepted the teachings of Islām and after this, the Prophet (prayers of Allāh be upon him and his family) continued on his journey back home to Makkah. During that night, he arrived near a forest of trees and while busy in alāt, a group of Jīnn from the area of Naṣībain or Yemen who happened to be passing by that area heard the recitation of the Qur'ān of the Prophet (prayers of Allāh be upon him and his family) in his alāt al-Fajr and accepted the teachings of Islām right there.[6]

The same information has been narrated from a group of Commentators of the Qur'ān in regards to the revelation of Sūratul Jinn, however there are also other occasions of revelation in regards to this Sūrah which differ from what has just been mentioned.

One such narration is from ʿAbdullāh ibn Maṣʿūd (may Allāh be pleased with him) when he asked a group of companions, 'Were any of you companions with the Prophet (prayers of Allāh be upon him and his family) on the evening when the event with the Jinn took place?' They replied that none of them were there when this occurrence happened. They continued by saying that on that evening, they did not find the Prophet (prayers of Allāh be upon him and his family) anywhere in the city of Makkah and however much they searched, they found no trace of him.

Upon not being able to locate him, they were extremely worried that maybe the Prophet (prayers of Allāh be upon him and his family) had been killed. They continued searching all the areas of Makkah when all of a sudden they saw him coming towards them from the direction of the Cave of Ḥirā. They addressed the Prophet (prayers of Allāh be upon him and his family) saying, "Where were you O' Messenger of Allāh? We have been worried about you, and because of this, last night was one of the worst nights of our lives." The Prophet (prayers of Allāh be upon him and his family) replied, "Last night, an invitation from the Jinn came to me and thus, I went to where they live so to be able to recite the Qurʾān to them."[7]

تفسير سورة الجنّ
COMMENTARY OF SŪRATUL JINN



﴿ Verse 1 ﴾

ٱسْتَمَعَ	أَنَّهُ	إِلَيَّ	أُوحِيَ	قُلْ
heard	that verily	to me	it has been revealed	Say! (O' Muḥammad)

إِنَّا	فَقَالُوا	ٱلْجِنِّ	مِّنَ	نَفَرٌ
verily we	that they said	the Jinn	from amongst	a group

		عَجَبًا	قُرْآنًا	سَمِعْنَا
		amazing	recital	have heard

﴿ قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبٗا ١ ﴾

"Say (O' Muḥammad to the people), 'It has been revealed to me (from Allāh) that a group from amongst the Jinn has listened (to the recitation of the Qur'ān) and (upon returning back to the other Jinn) told them (the other Jinn), 'Verily we heard an amazing recital.'''



We have heard an amazing recital!

In the first verse of this Sūrah, it is mentioned that: "Say (O' Muḥammad): It has been revealed to me that a party of Jinn has

listened (to the recitation) of the Qurʾān and has told (their people), 'Verily we have heard an amazing recital.'"[8]

The phrase 'it has been revealed to me' shows that the Prophet (prayers of Allāh be upon him and his family) himself did not see the Jinn - rather, he was informed of them listening to the Qurʾān through Divine Revelation.

This verse also clearly shows that the Jinn possess intelligence, discernment, understanding and comprehension. We can also defer that they too have a responsibility and accountability towards their Creator. Not only do they understand and comprehend speech and various languages and are able to discern between discourse that is a miracle and that which is not, but they also realize their own responsibility in propagation and spreading the Truth and thus, are addressed in the Qurʾān.

The hidden traits of these living creatures (the Jinn) are only discernable from this verse of the Qurʾān. These creations also have other characteristics, which by the power of Allāh (Glorified and Exalted is He), we will explain at the end of the discussion of this Sūrah.

The Jinn had a right to regard the Qurʾān as a miracle since the sound and style of the Qurʾān - not to mention the effect and power that it has that attracts the listener - is something that is indescribable. The contents and power (of this heavenly word) of transformation is something that is also remarkable, and the fact that the one who brought it was one who had not formally studied during his entire life and was one who lived amongst the Illiterates is also something to ponder upon.

It is a speech that both in its apparent readings and its hidden meanings, is completely different than any other speech, and

because of this, the Jinn held firm to the belief of the miraculous nature of the Qurʾān.



﴾ Verse 2 ﴿

بِهِ	فَآمَنَّا	ٱلرُّشْدِ	إِلَى	يَهْدِي
in it	so then we have believed	the right (path)	to	That guides

أَحَدًا	بِرَبِّنَا	نُّشْرِكَ	لَنْ	وَ
anyone or anything	with our Lord	we join (in worship)	never shall	and

﴿ يَهْدِيٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝٢ ﴾

"(This Qur'ān which we heard) guides (people) to the right path, so then we have believed in it and we shall never join in worship anyone or anything with our Lord (Allāh)."



The first thing that the Jinn said was that this Qur'ān was a book that guides to the right way, therefore, they believed in its contents and said they shall never join (in worship) with their Lord, any other gods.

The meaning of the word 'الرشد' or 'the right path' is one that has a vast, comprehensive meaning that conveys any path that one goes upon that is completely pure and clean (of spiritual impurities). It is a path which is also free of all turns and bends; one that is obvious and manifest that would lead the wayfarer on the path to complete and absolute satisfaction.

After this phrase, the Jinn had other things to say to their community which the Qur'ān mentions in the following 12 verses,

each starting with the 'Arabic pronoun 'أَنَّ' which is used for emphasis.[9]



﴾ Verse 3 ﴿

رَبِّنَا	جَدُّ	تَعَالَىٰ	أَنَّهُ	وَ
our Lord	undoubtedly	glory be to Him	verily	And

لَا	وَ	صَاحِبَةً	ٱتَّخَذَ	مَا
has not (taken)	and	a consort	taken	has not

وَلَدًا
a son

﴿ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾ ﴾

"And verily He (Our Lord - Allāh) glory be to Him has not taken a consort or a son (for Himself)."



After expressing their complete belief in Allāh (Glorified and Exalted is He) and negating all forms of polytheism, the Jinn continued their speech by declaring the characteristics of Allāh (Glorified and Exalted is He). They said that He - exalted be the majesty of the Lord (from comparing Him and His creations and from all sorts of defects and faults) has never taken a companion/spouse, or a son.

The word 'جَـدُّ' has many meanings including: greatness, force, unquestionability, share, portion or something that is new, among other meanings. However, its original root meaning, as *Rāghib* in his book *al-Mufradāt* mentions is that of being cut off, since any

creation that has any sort of greatness or majesty is always independent of any other thing. In this verse, this word has come in the meaning of greatness; however as for the other meanings of this word, we can also apply them to this verse.

In ʿArabic, the grandfather is also referred to as 'جَدٌّ' because of the great station (amongst the family members) that he holds or due to his age.

Some of the commentators of the Qurʾān have mentioned a much more finite and restricted meaning of this word and have taken it to be an attribute; others have taken it to mean power; while others understand it to mean mastership and sovereignty. Still other commentators have said it refers to a blessing; while the last group feels that it is in the meaning of a name – although all these meanings are contained in the meaning of greatness.

In any case, the meaning of this word is just as is commonly held and that is being the grand father. In some of the aḥādīth it has been mentioned that without knowledge, a group of the Jinn used this inappropriate word, meaning that they were trying to express that no one should never use such a word to refer to Allāh.[10]

It is possible that this type of speech would be accurate where such an association of beliefs is taking place, however, the Qurʾān concurs with the speech of the Jinn in this verse and agrees with its correctness. Also, in some of the speeches contained in Nahjul Balāgha, we see that this word is used as well.

In speech 191, Amīr al-Moʾminīn ʿAlī ibn Abī Ṭālib (peace be upon him) is quoted as saying:

اَلْحَمْدُ لِلّٰهِ ٱلْفَاشِي فِي ٱلْخَلْقِ حَمْدُهُ وَ ٱلْغَالِبِ جُنْدُهُ وَ ٱلْمُتَعَالِى جَدُّهُ.

> *"All praise belongs to Allāh who has spread His praise throughout His creation and whose army is victorious and who is the Highest over His Greatness."*

In another ḥadīth it has been mentioned that Anas ibn Mālik said:

كَانَ ٱلرَّجُلُ إِذَا قَرَأَ سُورَةَ ٱلْبَقَرَةِ جَدَّ فِي أَعْيُنِنَا

> *"Whenever a person would read Sūratul Baqarah, he would be seen as great in our eyes."*[11]

In any case, the use of this word in the meaning of greatness and majesty is something that is in line with what has been mentioned in the dictionaries and also in its practical application.

It is interesting to note that at this point, those speaking these words - the Jinn - have placed special emphasis on the issue that Allāh (Glorified and Exalted is He) has neither a spouse nor any child. It is possible that this pertains to the corrupt beliefs that were prevalent amongst the ʿArabs who believed that the Angles were the daughters of Allāh (Glorified and Exalted is He) and that He had taken a Jinn as His spouse!

This hypothesis is substantiated by the contents of Sūrahtul Ṣ āffāt, verse 158:



> *"They have said that there is a relationship between Him and the Jinn."*



﴿ Verse 4 ﴾

سَفِيهُنَا	يَقُولُ	كَانَ	أَنَّهُ	وَ
the foolish one amongst us (Shaiṭān)	been telling	had	verily	And

شَطَطًا	ٱللَّهِ	عَلَىٰ
confused lies	Allāh	about

﴿ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ ﴾

"And verily he (the dimwitted one - the Devil/Shaiṭān) among us has been telling confused lies about Allāh (in order to try and misguide us)."



The Jinn then continued their speech by saying that they complained that the dimwitted one (Shaiṭān) had been speaking unpleasantly and sayings things which were far from the truth about Allāh (Glorified and Exalted is He).

It is possible that the word 'سفيه' in this verse could refer to a species or group meaning that, 'the foolish from amongst us believed that Allāh (Glorified and Exalted is He) has a spouse and children and has chosen one similar to Himself as a partner (another god) and thus, they have gone astray from the straight path and have exaggerated their speech.'

Many commentators of the Qur'ān have also expressed the probability that 'سفيه' is in the meaning of that single individual -

referring to Iblīs - who after disobeying Allāh (Glorified and Exalted is He) attributed many things unbefitting to Him. Of course he had disobeyed Allāh's (Glorified and Exalted is He) command to perform prostration to Ādam (peace be upon him), an act which he thought to be something beyond anyone's intelligence (to bow down to another creation) and considered himself to be better than Ādam (peace be upon him).

Since Iblīs was a Jinn, thus the believers from amongst the Jinn disassociated themselves from him and called his speech exaggerating and confused lies even though apparently, Iblīs was a very knowledgeable person (ʿĀlim) and the foremost worshipper of Allāh (Glorified and Exalted is He) (ʿĀbid). However, he was an ʿĀlim who did not act according to his knowledge and was a worshipper who worshipped for himself, and became misguided and full of pride and vanity – these points are all clear from the word 'سفيه'.

The word 'شـــطط' refers to something leaving its state of balance and equity and falling far away (from this state). Therefore any talk which is far from the truth is referred to in ʿArabic as 'شطط'. It is also because of this that in ʿArabic, the banks of a large river which are very far away from the water are referred to as 'شطّ'.



﴾ Verse 5 ﴿

لَّنْ	أَن	ظَنَنَّا	أَنَّا	وَ
never	that	thought	verily we	And
عَلَى	ٱلْجِنُّ	وَ	ٱلْإِنسُ	تَقُولَ
upon	Jinn	and	Mankind	would say
			كَذِباً	ٱللَّهِ
			lies	Allāh

﴿ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَى ٱللَّهِ كَذِبٗا ۝٥ ﴾

"And verily we thought that Man or Jinn could never tell lies about Allāh (however, we are definitely wrong)."



Continuing their speech, the Jinn said that they thought that no man or Jinn could ever tell lies about Allāh (Glorified and Exalted is He).

It is possible that what they meant here was the blind following that some of them were pursuing in relation to the previous generations who believed that Allāh (Glorified and Exalted is He) had partners, wives and children. Thus, these Jinn thought to themselves, 'If we accept these notions from those who came before us without having any proof because we want to have good thoughts about those who came before us (that they would not lie), we could never imagine that Mankind and Jinn would ever have the audacity to attribute such grand lies to Allāh (Glorified and Exalted is He)!'

They continued on with their thoughts and said to themselves, ‘now that we have reached to a level of being able to conduct research and have arrived to the truth and accepted it, we see the error in following the previous generations and thus, we turn away from our own mistake and the misguidedness of the polytheists from among the Jinn.’



﴾ Verse 6 ﴿

مِّنَ	رِجَالٌ	كَانَ	أَنَّهُ	وَ
from among	men	were	verily	And

ٱلْجِنِّ	مِّنَ	بِرِجَالِ	يَعُوذُونَ	ٱلْإِنسِ
the Jinn	from amongst	from men	would seek refuge	mankind

رَهَقاً	فَزَادُوهُمْ
their insurgents	and this increased them (the Jinns) in

﴿ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ٦ ﴾

"And verily men from among human beings would seek refuge with men from among the Jinn and this increased the rebelliousness of those Jinn."



The Jinn said that another way that the Jinn and Mankind were misguided was that men from among the humans would seek refuge with men from among the Jinn, and this act lead to an increase in the misguidance, sins and insurgence of the Jinn.

The original meaning of the word 'رهق' is to cover something with anger, violence and victory and since evils such as misguidance, sins, rebellion, and fear take complete control over the heart and soul of a person, thus, this word is explained as such.

A group of commentators of the Qur'ān have said that this verse refers to other superstitions which existed during the period of Ignorance. One such superstition was that whenever a group of ʿArabs would enter into a valley in the evening, they would say:

أَعُوذُ بِعَزِيزِ هٰذَا ٱلْوَادِي مِنْ شَرِّ سُفُهَاءِ قَوْمِهِ

"I seek refuge from the great one of this valley from the evil of the chief of his (Shaīṭān) tribe."[12]

And by saying this, they felt that the large or main Jinn would be protected from the evils of the smaller (in power) Jinn.

Since the various corrupt ideas would lead to a pollution of one's thoughts and the fear of being misguided, thus at the end of the verse it is mentioned that, "this increased the Jinn in their insurgence."

From this verse, we can deduce that the Jinn too are also divided into male and female since the words used in this verse are "men from among the Jinn."[13]

In any case, the meaning of this verse is vast and includes people from among mankind seeking refuge of any type from people of the Jinn and the various corrupt ideas that have been mentioned above are just a sample of the adulterated thoughts.

We know that among the ʿArabs, there were many soothsayers and oracles who truly believed that through the Jinn many problems could be solved and information on events that would occur in the future could be foretold.



﴿ Verse 7 ﴾

ظَنَنتُمْ	كَمَا	ظَنُّوا	أَنَّهُمْ	وَ
you all thought	just as	thought	verily they	and

أَحَدًا	ٱللَّهُ	يَبْعَثَ	لَّن	أَنْ
a single person	Allāh	raise up	never would	that

﴿ وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿٧﴾ ﴾

"And verily they (those people) thought just as you all thought that Allāh would never bring raise up a single person (as a Messenger)."



In the past, we used to steal a listening from the heavens, however now…

The Jinn start out by saying that a group of humans thought, just as they thought, that after them (Prophets Mūsā and ʿIsā), Allāh (Glorified and Exalted is He) would not appoint another Prophet.

They disbelieved in the Qurʾān and the raising of the final Prophet Muḥammad (prayers of Allāh be upon him and his family), however when the Jinn listened with attention to the heavenly verses of this book, the truth of these words was made clear to them. However, the disbelievers from among the Jinn are just like the polytheists from among mankind, who have chosen the path of disbelief and are bound to meet the same fate as they will!

This speech is a warning to the polytheists that they should know that when the Jinn have such a belief and judgment, they should wake up and just like the Jinn, hold firm to and have belief in the Qur'ān and the Noble Prophet (prayers of Allāh be upon him and his family).

Some commentators have suggested that the phrase 'أَنْ لَنْ يَبْعَثَ اللهُ أَحَداً' or that 'Allāh (Glorified and Exalted is He) would never appoint anyone' refers to the denial of the Resurrection and not the denial of the sending of Prophets.

Others have said that without doubt, this verse and the previous verse constitute the speech of Allāh (Glorified and Exalted is He) and not that of the believing Jinn and these verses have been placed within their speech as a form of interrogation and that the people being addressed in these two verses are actually the polytheists from among the ʿArabs.

According to this explanation, the verse under discussion could be translated as follows that *"O' polytheists from among the ʿArabs! You had the same belief just like the Jinn had that Allāh would never appoint a Messenger, however, after hearing the Qur'ān, we realize our mistake and the time has now come for you too to realize your mistake."*

However it is highly unlikely that this is the true explanation. Thus apparently, this speech is a continuation of the believers among the Jinn and those whom they are speaking to are none other than the disbelievers from among the Jinn.



﴿ Verse 8 ﴾

فَوَجَدْنَاهَا	ٱلسَّمَاءَ	لَمَسْنَا	أَنَّا	وَ
however, we found in them	the heavens	we searched	verily	and

	وَشُهُباً	شَدِيداً	حَرَساً	مُلِئَتْ
	missiles	strong	protecting	waiting (for us)

﴿ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ ﴾

"And verily we searched the heavens however we found in them, strong protecting missiles waiting for us."



After this the believers from among the Jinn speak about one of the signs of truth in their speech that all other Jinn would be able to discern for themselves, by looking at the natural world. They said that they had been searching through the heavens and found them full of strong protectors, guardians and missiles.[14]



﴾ Verse 9 ﴿

مِنْهَا near by	نَقْعُدُ sit	كُنَّا we used to	أَنَّا verily	وَ and

ٱلآنَ from now on	يَسْتَمِعِ would listen	فَمَنْ then whoever	لِلسَّمْعِ to listen	مَقَاعِدَ in a place

	رَّصَداً (and) a flaming fire.	شِهَاباً missiles	لَهُ for him	يَجِدْ he would find waiting

﴿ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْأَنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ ﴿

"And verily we used to sit near by and try to listen (to the news coming from the heavens), but shooting missiles now await those who try to do that."



Continuing with the conversation of the Jinn, they mentioned that until now, they used to sit in the heavens and steal a listen of the news that was occurring (in the universe) which they would then convey to their friends. However, now whoever tries to go to the heavens and steal a listen are met with missiles which are aimed directly at them!

Does this new state of affairs not point to the fact that with the coming of the Holy Prophet and the revelation of a Heavenly Book,

that a complete upheaval has take place in the world? Why is it that in the past the Jinn were able to steal a listen from the heavens, however none of them possess this ability now?

Does this verse not have a wider meaning that the previous age of evil works, old age and trickery have come to a close? Has not the period of mental darkness and ignorance ended and in its place, the sun of knowledge, revelation and Prophethood has risen?

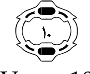
The original meaning of the word 'شِـــهَابٌ' is a flame that shoots out from the fire. Also, the elongated flames of fire that are visible in the heavens that shoot out and are seen by us are also referred to in ʿArabic as 'شهاب'.

In accordance with the researchers of today, these 'flames' are actually small pieces of rock that have been moving and when they come close to the Earth, they become under the influence of the gravitational pull of the planet and fall to the Earth at a high velocity. When they enter into the atmosphere, the pull of gravity of the Earth drags them faster which results in them becoming hotter and thus they resemble the flames of fire. In the end, they come down to the ground and turn into ashes.

In these verses of the Noble Qurʾān, it refers to the natural phenomena that these shooting flames are actually missiles which are aimed towards the Shaiāṭīn who are trying to steal a listen from the heavens. Thus we must ask the question that: what does it mean to steal a listen from the heavens? How is it possible for the Shaiāṭīn (Devils) and the Jinn to run away from the heavens because of these Divine missiles that are being shot at them?

A complete, detailed description of this can be found in our discussion on Sūratul Ḥijr, verse 18 (Volume 11, Page 40 of Tafsīr Namūna in Farsi) and Sūrahtul Ṣāffāt, verse 10 (Volume 19, page 15 of Tafsīr Namūna in Farsi).

The word 'رَصَـــداً' is in the meaning of preparing for something while one is in the state of waiting. This word also comes in the meaning of the *verbal name* meaning the person or thing that is waiting, and this is the meaning that is conveyed in this verse.



﴾ Verse 10 ﴿

أَشَرٌّ	نَدْرِي	لاَ	أَنَّا	وَ
evil	know if	do not	verily we	and

أَمْ	ٱلْأَرْضِ	فِي	بِمَنْ	أُرِيدَ
or	the Earth	in	to those who are	is intended

	رَشَداً	رَبُّهُمْ	بِهِمْ	أَرَادَ
	guidance	their Lord	for them	If He intends

﴾ وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠ ﴿

"And verily we do not know if He intends evil to those who are in the Earth or if their Lord intends guidance for them."



Continuing in their talk, the Jinn mentioned that with the new state of affairs that had taken place, they did not know if the prohibition of stealing a listen from the heavens was a prelude to something bad that was going to be inflicted on the people of the Earth or if Allāh (Glorified and Exalted is He) had intended to guide the people.

In other words, the Jinn did not know if this was a lead up to the sending down of punishment and trials from Allāh (Glorified and Exalted is He) or if it was the prologue to guidance?

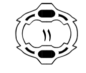
However, the believers from among the Jinn understand that them being prevented from stealing a listen from the heavens - which

was around the same time as the raising up of the Prophet of Islām (prayers of Allāh be upon him and his family) and the cutting off of their soothsaying or fortune telling and other things that occurred, was actually the shutting of the doors of the period of darkness and ignorance and the heralding in of the period of divine light (nūr) and guidance for mankind.

However as we see that the Jinn had a special interest and love in stealing a listen from the heavens, and thus they could not believe that by them being prevented from this act, there could be a sign of goodness and blessings (for humanity).

It is interesting to note that in this verse, the issue of guidance of mankind is attributed to Allāh (Glorified and Exalted is He), however the doer or 'guide' to evil and wickedness is kept unknown and is not attributed to Allāh (Glorified and Exalted is He). This confirms the fact that whatever comes from Allāh (Glorified and Exalted is He) is good and its ultimate purpose is guidance, whereas evil and corruption all stem from mankind and the transgression of the blessings that Allāh (Glorified and Exalted is He) has graced them with.

Although it is known that the opposite of 'شَـرٌّ' or *evil* in ʿArabic is 'خَـيرٌ' or *good*, however since in this verse the meaning of good is guidance, thus we have taken this meaning in our explanation.



﴾ Verse 11 ﴿

وَ	ٱلصَّالِحُونَ	مِنَّا	أَنَّا	وَ
and	are righteous	amongst us	verily	and
طَرائقَ	كُنَّا	ذَٰلِكَ	دُونَ	مِنَّا
paths	verily all of us	than this (righteous)	are other	(also) amongst us
				قِدَداً
				are on different

﴿ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ ﴾

"And among us, certainly some of us are righteous and others are not. Verily, all of us are following different paths."



We have heard the truth and have submitted (to it)

In this verse, which is the first verse that is the direct speech of the Jinn, they say that among themselves there are those that perform righteous acts and others who do not and that they too are divided into various groups and factions.

It is possible that the Jinn mentioned this in the beginning of their speech, since Iblīs is one of the Jinn and this thought may have come into the minds of others - that the natural disposition of the Jinn is that they commit evil, wicked deeds. People may have

thought that it is not possible for the light of Divine Guidance (*Nūr*) to ever enter into their hearts.

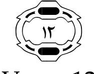
By the believers from among the Jinn saying this, they make it clear to others that they too have the freedom and choice to make their own decisions and that in their midst too are those who perform righteous deeds and those that are wicked.

This speech lays down the groundwork for those Jinn who wish to be guided. As it is known that one of the ways in which propagation of the faith or beliefs is bound to have an impact on others is when a person attributes personality or character to the other party and lets them know that they too have the potential to be guided and reach to a level of perfection in their lives.

This possibility also exists that the believers from among the Jinn spoke this since at that point in time, they were prevented from stealing a listen from the heavens. Thus, they said what they meant that even though a group of the Jinn used to steal information from the heavens and then present it to those evil people on Earth in order to misguide them, however, not all of the Jinn were like this.

This verse also amends the incorrect notions that people may have in their minds concerning them, that the word Jinn is always associated with Shaiṭān, corruption, evil, and misguidedness. This verse tells us that the Jinn too are broken up into various categories - righteous and non-righteous.

The word 'قِدَداً' is the plural of the word 'قِدَّ' and means anything that is cut off - and whenever a group or faction of people break apart from the rest of the group or majority, they are referred to with this word.



﴿ Verse 12 ﴾

لَّنْ	أَنْ	ظَنَنَّا	أَنَّا	وَ
never	could	thought that we	verily we	and

وَ	ٱلْأَرْضِ	فِي	ٱللَّهَ	نُّعجِزَ
and	the Earth	(whether) in	Allāh	challenge

		هَرَباً	نُّعْجِزَهُ	لَنْ
		elsewhere	if we fled	we could not (challenge Him)

﴿ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ١٢ ﴾

"And verily we thought that we could never challenge Allāh whether we stayed on the Earth if we fled elsewhere."



The Jinn continue their speech by warning their comrades by saying that certainly, they could never be victorious over the intention and plan of Allāh (Glorified and Exalted is He) on the Earth, nor could they have any authority over the power of Allāh (Glorified and Exalted is He).

Thus, if they thought that they could run away from the punishment of Allāh (Glorified and Exalted is He) by hiding in the corners of the Earth or somewhere in the heavens, then they were in manifest error!

Thus, the first sentence of this verse refers to running away or hiding from the power of Allāh (Glorified and Exalted is He) on the Earth, while the second sentence refers to running away from the power of Allāh (Glorified and Exalted is He) in general - whether it be on the Earth or in the Heavens.

There is also another possibility that can be extracted from this verse and that is that the first part refers to the fact that the Jinn would never be victorious over Allāh (Glorified and Exalted is He), while the second half of the verse refers to the fact that they would never be able to have authority over His justice *(ʿAdālah)*.

Therefore, when one sees that it is not possible to run away from the power of Allāh (Glorified and Exalted is He), nor is there anyway to have authority or power over His justice, then, there is no other option left for anyone except to submit to His commands and His justice completely.



﴾ Verse 13 ﴿

ٱلْهُدَىٰ	سَمِعْنَا	لَمَّا	أَنَّا	وَ
to the guidance (Qurʾān)	listened	have surely	verily we	and
بِرَبِّهِ	يُؤْمِنْ	فَمَنْ	بِهِ	آمَنَّا
in his Lord	believes	And whoever	in it	(and) we believe
لَا	وَ	بَخْسًا	يَخَافُ	فَلَا
not (fear)	and	loss	fear	will not
				رَهَقًا
				oppression.

﴾ وَأَنَّا لَمَّا سَمِعۡنَا ٱلۡهُدَىٰٓ ءَامَنَّا بِهِۦۖ فَمَن يُؤۡمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخۡسٗا وَلَا رَهَقٗا ١٣ ﴿

"And verily we have surely listened to the guidance (of the Qurʾān) and so we believe in it. And whoever believes in his Lord will not fear loss or oppression."



The believers from among the Jinn continued their talk by stating that they listened to the guidance that has come from the Holy Qurʾān and have believed wholeheartedly in it. If they are inviting others to the truth of the Qurʾān, then those who are being invited

should rest assured that the Jinn who have already accepted it are also practicing it. Was this not the case, they would not be calling others to believe and act in the way they are until they themselves believe and act upon it.

The Jinn then summarize - in one short sentence - the benefit of believing in the Qur'ān and its contents by stating that whosoever believes in their Lord will never fear any sort of loss or oppression.

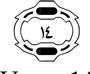
The word 'بخس' refers to any kind of loss that would come about through despotism or persecution while the word 'رهق' just as was previously mentioned, refers to covering or concealing something by force.

Other scholars have mentioned the difference between these two words as being: the word 'بخس' means something that is good or upright which will never be taken away, whereas the word 'رهق' means something that is bad or evil which will never have anything added to it.

As well, other scholars have mentioned that 'بخس' refers to no reduction in the good deeds, whereas 'رهق' refers to a difficult responsibility.

In any case, the overall meaning of this verse is that no matter how large or small the act that a believer performs, he is guaranteed to receive his reward for the act with no reduction or decrease in its compensation.

It must be mentioned that the Justice of Allāh (Glorified and Exalted is He) is not limited to only the believers, however, since non-believers do not have any righteous actions on their deed of records, thus, there is no mention for the reward of their acts.



﴿ Verse 14 ﴾

وَ	ٱلْمُسْلِمُونَ	مِنَّا	أَنَّا	وَ
and	are Muslims	among us	verily	And

فَأُوْلَٰئِكَ	أَسْلَمَ	فَمَنْ	ٱلْقَاسِطُونَ	مِنَّا
then verily it is they	submits	so then whosoever	are those who have deviated from the truth	among us

رَشَداً	تَحَرَّوْا
the right guidance	who have followed

﴿ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ ﴾

"And verily among us are Muslims and among us are those who have deviated from the Truth. So then whosoever submits (to Allāh) then verily it is they who have followed the right guidance."



In this verse, as an added explanation, the discussion focuses on the eventual end of both the believers and disbelievers, by stating that by way of the guidance contained in the Qurʾān, from among the Jinn, there are those who submit and others who are oppressors.[15]

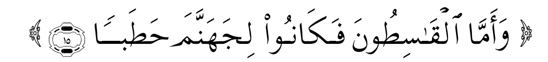
However, as for those who accept Islām (submission to Allāh (Glorified and Exalted is He)), verily they have chosen the proper path and since they have taken steps towards guidance, the reward of Allāh (Glorified and Exalted is He) is for them.[16]



﴿ Verse 15 ﴾

لِجَهَنَّمَ	فَكَانُوا	اَلْقَاسِطُونَ	أَمَّا	وَ
for the hell fire	they shall be	as for the deviators from the truth	however	and

حَطَباً
fuel



"And however, as for the deviators from the Truth, they shall be the fuel for hell."



However, as for the oppressors, they will be the fuel for the hell fire!

It is important to note that in these verses, the word 'مسلم' or *one who has submitted* is used, as the opposite of 'ظالم' or *an oppressor* which points to the fact that the thing which takes a person out of being an oppressor is true faith. Otherwise, an individual without faith will always remain spiritually polluted as an oppressor and tyrant.

Also, this verse shows that the true believer is that person who has never been an oppressor or tyrant, just as the ḥadīth from the Noble Prophet of Islām (prayers of Allāh be upon him and his family) states:

أَلْمُؤْمِنُ مَنْ آمَنَهُ ٱلنَّاسَ عَلَــىٰ أَنْفُسِهِمْ وَ أَمْوٰالِهِمْ.

"The true believer is one with whom other people's lives and wealth are protected."[17]

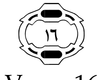
In another ḥadīth from the Prophet (prayers of Allāh be upon him and his family) it is mentioned that:

أَلْمُسْلِمُ مَنْ سَلِمَ ٱلْمُسْلِمُونَ مِنْ لِسٰانِهِ وَ يَدِهِ.

"The Muslim is one whom other Muslims are protected from his tongue and his hand (verbal or physical assault)."[18]

The phrase used in this verse 'تحـروا رشـداً' points to the fact that the believers, through paying attention, keeping a true intention and through research and investigation will come towards guidance. True guidance can never be brought about through sealed eyes, blind following and acceptance, thus the greatest reward that they will receive is attaining or reaching to the truth, under which all the other bounties and pleasures of Allāh (Glorified and Exalted is He) will be granted.

However, the worst of situations and predicaments for the oppressors is that they will be the fuel for the hell fire, meaning that the fire of hell will be stirred up with them!



﴾ Verse 16 ﴿

ٱلطَّرِيقَة	عَلَىٰ	ٱسْتَقَٰمُوا	أَلَّوِ	وَ
their religion (al-Islām)	upon	remained steadfast	had they (Jinn and Mankind)	And

غَدَقًا	مَّاءً	لَأَسْقَيْنَٰهُم
to drink in abundance	water	we would certainly have given them

﴿ وَأَلَّوِ ٱسْتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ ﴾

"And had they (the Jinn and Mankind) remained steadfast in their religion (of al-Islām), We would certainly have given them abundant water to drink."



You will be Tested with Countless Blessings!

Apparently, the following four verses are a continuation of the speech of the believing Jinn among their own group (even though a group of Commentators of the Qurʾān believe these verses to be the direct speech of Allāh (Glorified and Exalted is He) inserted in between the speech of the Jinn).

However, if we regard these verses as being the speech of Allāh (Glorified and Exalted is He) inserted in between the speech of the Jinn, then this definitely goes against the apparent reading of the verses. Since the wording in these verses bears closer semblance to

the speech of the previous verses which were the speech of the Jinn, thus, it is impossible for us to consider these as not being the words of the Jinn as well.[19]

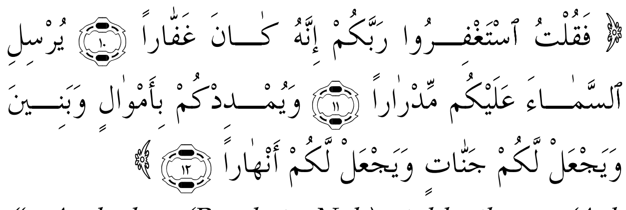
In any case, the previous verses were in reference to the rewards that the believers would receive in the next life, however in this section, the verses talk about the benefits and rewards that will be gained in this very world.

The showering of Mercy would have been conferred upon these people and the fountainheads and springs of the life-giving water would have been placed at their disposal.

It is known that in those places where water is in abundance, everything else is also in abundance, and thus, through their belief, the various blessings of Allāh (Glorified and Exalted is He) would be placed at the disposal of the Jinn.

The word 'غـــدق' mentioned in this verse means a large supply of water. This is not the first time in the Noble Qur'ān that this issue has been emphasized, that not only are both faith and piety (taqwā) two traits that lead to spiritual benefits, but rather these are also the source of all material benefits in this world and the increase in blessings from Allāh (Glorified and Exalted is He).

This blessing can also be seen in various verses of the Qur'ān such as Sūrah Nūḥ, verses 10 to12:



"...And he (Prophet Nūḥ) told them, 'Ask forgiveness from your Lord; He is All-Forgiving.

> *He will send you abundant rain from the sky, strengthen you by (providing) you with wealth and children, and make gardens and streams for you.'"*

It is important to note that according to what is mentioned in this verse, that which leads to an increase in blessings and favours from Allāh (Glorified and Exalted is He) is having firm, continued belief and not just simply believing since faith that is temporary or transient has no value and does not guarantee the blessings from Allāh (Glorified and Exalted is He). What is important is to have firm, continued un-wavering belief - something that many people find difficult to hold on to.



﴾ Verse 17 ﴿

يُعْرِضْ turns away	مَن whoever	وَ and	فيه with respect to it	لِنَفْتِنَهُمْ So that We may try them
عَذَاباً A punishment	يَسْلُكْهُ He will make him enter into	رَبِّه of his Lord	ذِكْرِ the reminder	عَنْ from
				صَعَداً afflicting

﴿ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ ﴾

"So that We may try them with respect to it; and whoever turns away from the reminder of his Lord, He will make him enter into an afflicting punishment."



In this verse, we are guided to another reality when Allāh (Glorified and Exalted is He) tells us that the purpose of being blessed with bounties is a means to test us.

Are blessings and bounties the reason for us to become negligent and forgetful of Allāh (Glorified and Exalted is He), or are they a means for us to wakeup, thank and pay even more attention to Allāh (Glorified and Exalted is He)?

From this verse it is clear that one of the most important tests that Allāh (Glorified and Exalted is He) puts us through is by giving us blessings. It is also interesting to note that when Allāh (Glorified and Exalted is He) tests us with bounties, this test is actually more difficult and harder to pass than if He tests us with punishments and hardships.

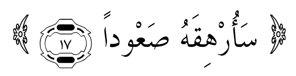
It is a part of human nature that when one is given bounties, he immediately becomes engrossed and drowns himself in these blessings and allows his passions and inner desires get the best of him. Without doubt, it is these things that actually drag us further away from Allāh (Glorified and Exalted is He) and allow the plots of Shaiṭān (the devil) to take effect.

The only person that is able to keep away from the negative effects that the bounties and blessings of Allāh (Glorified and Exalted is He) have is that person who is continuously in a state of remembrance of Allāh (Glorified and Exalted is He) and does not ever forget Him, and therefore through this act, the heart of such a person is protected from the influence of Shaīṭān.[20]

Thus, after this, it is mentioned that whoever turns away from the remembrance of His Lord will be met with a painful punishment and extended hardships during his life.

The word mentioned in the end of this verse is صَعَداً which is in the meaning of elevating or being raised, and it sometimes comes in the meaning of rising smoke or dust.

A great number of Commentators of the Qur'ān have elucidate on this verse in this particular manner by stating that the meaning is a punishment which will be very difficult to bear. The same theme can be found in Sūratul Muddathir, verse 17 in which it will be said to a group of the polytheists:



"I will make a distressful punishment overtake him."

However, it is possible that what has been mentioned above may actually be an explanation of the difficulties in bearing the punishment, and refer to the addition of punishments as well.

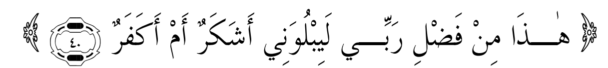
Therefore, in the above-mentioned verse, the traits of true belief and Allāh-consciousness are attributed to as being blessings from Allāh (Glorified and Exalted is He). On the other hand, the increase of blessings is attributed to being an increase in the tests that Allāh (Glorified and Exalted is He) puts His servants through. From a third point of view, those who do not remember Allāh (Glorified and Exalted is He) are threatened with a continued, perpetual, painful and grievous punishment.

This can also be seen in various verses of the Qurʾān such as in Sūrah Ṭāhā, verse 124 where we read:

﴿ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكاً ﴿١٢٤﴾ ﴾

"And whoever forsakes the remembrance of Me (Allāh) then without doubt such a person will have a cramped, confined life."

In Sūratul Naml, verse 40, Allāh (Glorified and Exalted is He) mentions the following from the speech of Prophet Sulaymān ibn Dawūd (peace be upon him):



"This is from the grace of my Lord so that He may test me - am I grateful or I be ungrateful."

Also, in Sūratul Anfāl, verse 28 it is mentioned:



"You (all) should know that without doubt your wealth and your children are all a test (for you.)"



﴿ Verse 18 ﴾

فَلاَ	لِلَّهِ	ٱلْمَسَاجِدَ	أَنَّ	وَ
so then do not	are solely reserved for Allāh	the Masājid (places of Worship)	surely	And

أَحَداً	ٱللَّهِ	مَعَ	تَدْعُوا
anyone (anything) else	Allāh	with	call upon

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ١٨ ﴾

"And verily the Masājid (places of worship) are solely reserved for Allāh, so then do not call upon anyone (anything) else with Allāh."



In this verse, we read what the Jinn themselves said with their own tongues while preaching to their communities and inviting them to the belief of the Oneness of Allāh (Glorified and Exalted is He).

They informed their followers that the Masājid all belong to Allāh (Glorified and Exalted is He), therefore no one should call upon anyone with Allāh (Glorified and Exalted is He) (in them). What is the meaning of Masājid in this verse? Various commentaries have been given in relation to this word.

The first being that the meaning of Masājid is the actual physical building in which people prostrate to Allāh (Glorified and Exalted is He) of which, the most perfect of places that this is performed is the Masjid al-Ḥarām and then following this sacred place, all other

Masājid in the world. The wider scope would cover all places where a person performs his alāt and prostrates to Allāh (Glorified and Exalted is He).

According to the well-known ḥadīth of the Prophet (prayers of Allāh be upon him and his family), it is stated:

جُعِلْتُ لِيَ ٱلْأَرْضَ مَسْجِداً وَ طَهُوراً

"The whole Earth was made a place of prostration and purifier (tayammum) for me."[21]

Therefore, all the places on Earth are covered by this verse.

Accordingly, this verse is also a reply to the ʿArab polytheists and those like them who took the Kaʿbah as a place to worship idols. This would also apply to the Christians who have gone astray by worshipping the 'three' in their Church and have taken to worshipping their 'three gods' (the Father, the Son and the Holy Ghost).

The Qurʾān says that all the places of worship are reserved only for Allāh (Glorified and Exalted is He) and in these sacred places, it is not permitted to worship or prostrate to anyone other than Allāh (Glorified and Exalted is He).

The second meaning of the word Masājid is the seven parts of the body that must be placed on the ground in the state of prostration. These seven parts of the body must only be placed on the ground for the worship of Allāh (Glorified and Exalted is He) and it is not allowed to use them for the worship of anyone or anything other than Him.

In the famous ḥadīth from the 9th Imām, Muḥammad ibn ʿAlī al-Jawād (peace be upon him) it is narrated that in the gathering of a

group of scholars from the Ahl as-Sunnah in which Muʿtaṣim ʿAbbās was also present, he (Muʿtaṣim) asked that from where should the hand of the thief be cut off? Some of the scholars said from the wrist and used the verse of Tayammum as their proof. Others said from elbow and brought the verse of Wuḍhū as their proof.

The 'caliph' Muʿtaṣim then asked Imām Muḥammad ibn ʿAlī al-Jawād (peace be upon him) what his answer was. At first, the Imām excused himself and asked that he not answer the question. However Muʿtaṣim was determined to get the answer from the Imām, and thus, the Imām replied, "All that these people have said is completely wrong. The only thing that is permitted to be cut off is the four fingers (other than the thumb) - the palm of the hand and the thumb must remain."

When Muʿtaṣim asked for proof of this ruling, the Imām brought the ruling from the Prophet of Islām (prayers of Allāh be upon him and his family) and said that at the time of prostration the seven parts of the body - the forehead, palms of both hands, both knees and the two large toes - must be placed on the ground. After saying this he added that if the hand were to be cut off at the wrist or the elbow, then there would remain no palm for the person to perform prostration with while Allāh (Glorified and Exalted is He) has commanded that the Masājid (places of prostration) - meaning the seven parts that must be placed on the ground are reserved for Allāh (Glorified and Exalted is He) and that which is reserved for Allāh must therefore not be cut off.

This speech of the Imām startled Muʿtaṣim and thus, he ordered his court to act upon the ruling of the Imām and ordered that only the four fingers of the thief be cut off.[22]

There are also many other aḥādīth in relation to this ruling[23], however, those that have been related are usually without a chain of narrators or through a weak chain of authorities or have other

problems and thus, to use these aḥādīth to answer questions or concerns is difficult.

For example, it is well known among the Islamic Scholars (Fuqahā) that if a thief steals something for a second time (after the punishment has been meted out to him the first time) then the foot must be cut off such that the top of the foot (leg) remains - however, the big toe which is on the foot is also one of the parts of prostration.

The same situation comes up concerning a person who starts a war in which his punishment is that his hand and foot must be cut off.

The third meaning of Masājid is the actual act of prostration, meaning that this act of worship must not be performed for any other one or thing than Allāh (Glorified and Exalted is He); however this meaning goes against the apparent reading of the verses and has no proof to substantiate it.

Summarizing all that has been mentioned, we reach the conclusion that: that which is in accordance to the apparent reading of the verse is the first explanation given which is in complete unity with the verse that came before it and that which comes after it, in relation to Tawḥīd and how worship is completely reserved for Allāh (Glorified and Exalted is He) only.

It is possible that the third explanation may be accepted to add emphasis to the meaning of the verse however there is no proof to attribute the third meaning to it.

Taḥrif (Alteration in the Meaning) of the Commentary of this Verse

The issue regarding Tawassul by way of the Prophet of Islam (prayers of Allāh be upon him and his family) and the intimate

friends of Allāh (blessings upon all of them) – meaning taking these people as an intermediary and intercessor in the presence of Allāh (Glorified and Exalted is He) - is an issue that does not negate the reality of Tawḥīd, nor does it go against the verses of the Noble Qurʾān. Rather, it acts as a confirmer and verifier of Tawḥīd, meaning that it shows us that all things come from Allāh (Glorified and Exalted is He).

In the various verses of the Qurʾān, the topic of intercession has been repeatedly mentioned and so has the issue of the Prophet of Islām (prayers of Allāh be upon him and his family) asking forgiveness for the believers.[24]

There are some people who have no connection with the true teachings of Islām and the Qurʾān and therefore are completely against any form of Tawassul or Intercession and to prove their point, find weak excuses and try to rely on verses of the Qurʾān such as the above verse under discussion:

﴿ وَ أَنَّ ٱلْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ ٱللَّهِ أَحَداً ﴾

"And verily the Masājid are only for Allāh, so then do not call upon other than Allāh in them."

These people say that according to this verse of the Qurʾān, we are commanded to not call upon anyone except for Allāh (Glorified and Exalted is He); not to expect (anything) from other than Allāh (Glorified and Exalted is He) and not to ask intercession from anyone!

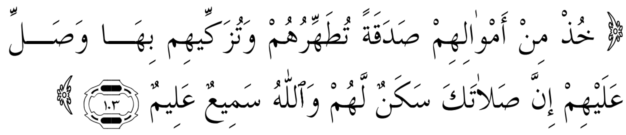
However, to be fair to such people (in dealing with them), we state that this verse has no connection or relation with what they are claiming, rather, the meaning of this verse is that it negates all forms of polytheism - to place anything on the same level of Allāh (Glorified and Exalted is He) in worship or for asking one's needs.

In other words, if a person asks other than Allāh (Glorified and Exalted is He) for something that only Allāh (Glorified and Exalted is He) is able to fulfill and believes that the one who he is asking from is the one who is the ultimate authority and is completely free in performing what he is asked to do, then this person would be considered as a polytheist.

Therefore, the word in this verse 'مع' or the sentence 'فلا تدعوا مع الله' is in the meaning that, 'we bear witness that we must not place anyone or anything along side with Allāh (Glorified and Exalted is He) that we consider to be the initial (and independent) source of having an affect on our lives.'

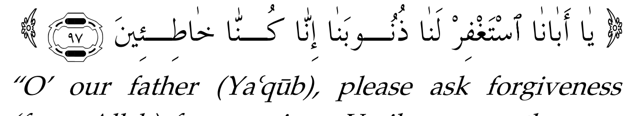
However, if we ask intercession from the Prophets of Allāh (blessings of Allāh be upon all of them) or we ask for them to act as Intermediaries in the presence of the Almighty, then not only do we not negate this belief, rather, the Qur'ān has itself invited the Prophet (prayers of Allāh be upon him and his family) to this (Intercession) and sometimes, other people have even been commanded to seek Intercession from the Prophet of Islām (prayers of Allāh be upon him and his family) as well.

In verse 103 of Sūratul Tawbah we read the following:



"(O' Prophet Muḥammad!) Take from their (the believers) wealth some Sadaqah. This act will purify them and make them clean and (at the time of taking a portion of their wealth, also) pray for them. Verily your prayers for them act as tranquility for them and Allāh is the All-Hearing, All-Knowing."

Also, in verse 97 of Sūrah Yūsuf, Yūsuf's brothers speaking to their father Yaʿqūb, ask of him:



"O' our father (Yaʿqūb), please ask forgiveness (from Allāh) for our sins. Verily we are the ones who had committed an error."

Not only did Prophet Yaʿqūb (peace be upon him) not refute or reject their request, rather, he cooperated with them and said:

﴿ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ﴿٩٨﴾ ﴾

"Soon shall I seek forgiveness for you from My Lord."

Thus, according to these proofs, the issue regarding Tawassul and seeking Intercession from others, has been mentioned in the Holy Qurʾān and is actually one of the clear commandments of Allāh.



﴾ Verse 19 ﴿

عَبۡدُ	قَامَ	لَمَّا	أَنَّهُ	وَ
the servant	(he) stood up	when	then surely	and

عَلَيۡهِ	يَكُونُونَ	كَادُوا	يَدۡعُوهُ	ٱللَّهِ
upon him	crowded	They almost	calling upon Him	of Allāh

لِبَدًا
to death

﴿ وَأَنَّهُۥ لَمَّا قَامَ عَبۡدُ ٱللَّهِ يَدۡعُوهُ كَادُواْ يَكُونُونَ عَلَيۡهِ لِبَدٗا ١٩ ﴾

"And then surely when the servant of Allāh (Muḥammad) stood up calling upon Him (and calling others towards himself and read the Qur'ān to them), they almost crowded him (to death)."



In the continuation of the speech, in order to explain the amazing effect that the Glorious Qur'ān and the worship of the Prophet (prayers of Allāh be upon him and his family) had on others, it is mentioned that when the servant of Allāh (Glorified and Exalted is He), Muḥammad (blessings of Allāh be upon him and his progeny) would stand up to worship Allāh (Glorified and Exalted is He), and call upon his Lord, a group of the Jinn would gather around him.[25]

The word 'لبد' in this verse is in the meaning of placing various things on top of or above one another. This term is used to refer to the astonishing surge of believing Jinn who had gathered around

the Prophet (blessings of Allāh be upon him and his progeny) to listen to the recitation of the Qur'ān during their first encounter with these heavenly words. This word is also used to refer to the incredible power of attraction that the alāt of the Prophet (prayers of Allāh be upon him and his family) had upon the Jinn.

Two other commentaries also exist in relation to this verse. The first one is that the believing Jinn were trying to communicate to the companions of the Prophet (prayers of Allāh be upon him and his family) that in order to hear the Prophet's words, how it is possible that such a small number of Jinn who lived in Makkah would all gather around him and climb over top of one another. The meaning of this is that the group of Jinn had taken an example from his conduct and had hastened towards faith.

The second interpretation is to state that when the Prophet (prayers of Allāh be upon him and his family) was busy in his Ṣalāt and recitation of the Qur'ān, the polytheists of Makkah would crowd around him so much and thus, they would make fun and annoy him.

However, the last commentary given is not appropriate to suit the purpose of the Jinn who wanted to convey to the others about the religion and to encourage them towards accepting the faith; thus, one of the other two commentaries is much more suitable to accept.



﴾ Verse 20 ﴿

وَ	رَبِّي	أَدْعُو	إِنَّمَا	قُلْ
and	my Lord	I only call upon	Surely	Say (O' Muḥammad)

أَحَداً	بِهِ	أُشْرِكُ	لاَ
anyone or anything	with Him	I associate	Not

﴿ قُلۡ إِنَّمَآ أَدۡعُواْ رَبِّى وَلَآ أُشۡرِكُ بِهِۦٓ أَحَدٗا ٢٠ ﴾

"Say (O' Muḥammad): Surely I only call upon my Lord, and I do not associate anyone or anything with Him."



Say: I am not the guardian of the good or bad that reaches you!

In these next five verses, in order to make the foundations of Tawḥīd (Oneness of Allāh) even firmer and to negate all forms of polytheism which have been mentioned in the previous verses of this Sūrah, the Prophet (prayers of Allāh be upon him and his family) is first commanded to say to the people that he calls only upon his Lord and that he worships only Him and does not perform even the smallest amount of polytheism!



﴾ Verse 21 ﴿

لَكُمْ	أَمْلِكُ	لاَ	إِنِّي	قُلْ
for you	control	do not	surely I	Say (O' Muḥammad)

	رَشَداً	لاَ	وَ	ضَرًّا
	any good	nor (do I control for you)	and	evil

﴿ قُلْ إِنِّي لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١ ﴾

"Say (O' Muḥammad): Surely I do not control for you evil and nor (do I control for you) any good."



The Prophet is then commanded to say to the people that he himself does not control or hold any authority in the evil or good that will come upon a person.

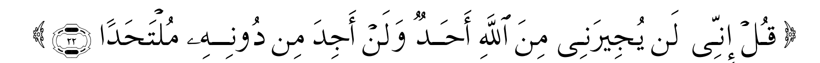


﴾ Verse 22 ﴿

مِنَ	يُجِيرَنِي	لَنْ	إِنِّي	قُلْ
from	protection	have no	surely I	Say (O' Muḥammad)

أَجِدَ	لَنْ	وَ	أَحَدٌ	ٱللَّه
can I find	never	And	from anybody	Allāh

مُلْتَحَداً	دُونِه	مِنْ
any place of refuge	other than Him	From



"Say (O' Muḥammad): Surely I have no protection from Allāh from anybody and nor can I find any place of refuge from other than Him."



In this verse, the Prophet adds that even if he were to act against the Truth, then he too would have no protection from Allāh (Glorified and Exalted is He) and other than Him, he has no place of refuge or safety.[26]

In this manner, no one can give Muḥammad (prayers of Allāh be upon him and his family) shelter or security, nor can anything provide him with this protection (other than the Creator).

From one point of view, this speech covers the topic of Tawḥīd in ʿIbādat which states that worship is reserved only for Allāh (Glorified and Exalted is He); and from another point of view, it negates all forms of *Ghuluw* or extremism in relation to the Prophet of Islām (prayers of Allāh be upon him and his family).

As for the people at that time, this verse showed them that not only do the false idols that they made with their own hands have absolutely no control or power over the lives of the people, but also the Prophet (prayers of Allāh be upon him and his family) too with all his greatness and prestige could not directly be a place of refuge from the severe punishment of Allāh (Glorified and Exalted is He).

The final point of this verse is that it shows that there are things that the Prophet (prayers of Allāh be upon him and his family) could not do by his own leave, and whatever powers or abilities he had, were all from Allāh (Glorified and Exalted is He) and this also confirms the fact that Intercession and Tawassul (seeking an intermediary for one's requests) are only permitted by the permission of Allāh (Glorified and Exalted is He).

The word 'ملتحد' mentioned in this verse is in the meaning of a place of certain security or safety and originally came from the root word 'لحد' which is in the meaning of a pit or hole, similar to the hole that is dug inside the grave of a person so that on one side of the grave, it resembles a niche and it is inside this niche that the body of the deceased is placed so that when the dirt is thrown on top of the grave to seal it, it does not fall on the body of the deceased. This niche also serves to protect the body from wild animals who may try to attack the corpse. Thus, any place that can be considered as a safe and secure place of safety has been referred to with this word.

Just as has been mentioned in the previous verses, the meaning of this phrase too is that in relation to Allāh (Glorified and Exalted is He), the Prophet (prayers of Allāh be upon him and his family) even

has no power or ability on his own. However, he is able to request Allāh (Glorified and Exalted is He) to remove the difficulties from a person or request Allāh (Glorified and Exalted is He) to guide people worthy of receiving direction, and this is the essence of Tawḥīd and definitely is not polytheism!

It is worthy to note that in this verse, the word 'ضر' or loss is used as the opposite of 'رشد' or guidance. This points to the fact that the true profit and benefit for a person is guidance, just as has been explained in the speech of the Jinn in the previous verses where 'شر' or evil had been used as the opposite of 'رشــد' or guidance and thus, these two words go along with one another.



﴾ Verse 23 ﴿

وَ	ٱللَّه	مِّنَ	بَلاَغاً	إِلاَّ
and	Allāh	from	the delivering (of revelation)	(It is) only

ٱللَّهَ	يَعْصِ	مَنْ	وَ	رِسَالاَتِه
Allāh	disobeys	he who	and	(delivering of) His messages

نَارَ	لَهُ	فَإِنَّ	رَسُولَهُ	وَ
fire	for him is the	then surely	His Messenger	And

أَبَداً	فِيهَا	خَالِدِينَ	جَهَنَّمَ
for eternity	therein	to abide	of hell

﴿ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ ﴿

"(It is) only a delivering (of revelation) from Allāh and (delivering of) His messages; and he who disobeys Allāh and His Messenger, then surely for him is the fire of hell to abide therein for eternity."



In this verse it is mentioned that the Prophet is also commanded to tell the people that the only responsibility that he has is to convey

the messages that He has been given from Allāh (Glorified and Exalted is He).[27]

This verse is somewhat similar to what is found in Sūratul Māidah, verse 92 in which it is mentioned:

﴿ ...إِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَاغُ ٱلْمُبِينُ ﴿٩٢﴾ ﴾

"...know that only a clear deliverance of the message is (incumbent) on Our Apostle."

In verse 188 of Sūratul Aʿrāf, it is mentioned:

﴿ قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعاً وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنْتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ ﴾

"Say: I do not control any benefit or harm for my own soul except as Allāh pleases; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe."

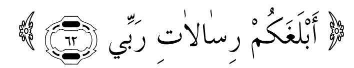
For this verse too, there are other commentaries from the elucidators of the Qurʾān such as: 'I (Muḥammad) have no place of protection for my own self except for the delivering of the message of Truth and the carrying out of the message.'[28]

At this point, we need to ask the question that what is the difference between 'بلاغ' or to convey and 'رسالات' which also means to convey a message?

Some commentators have said that 'بـلاغ' is in reference to the conveyance of the *Usūl ad-Dīn,* or the Roots of the Religion; whereas the word 'رسـالات' is in reference to the propagation of the *Furūʿ ad-Dīn,* or the Principles of the Religion.

Others believe that the word 'بـلاغ' refers to the conveyance of the rules of Allāh (Glorified and Exalted is He) whereas 'رسالات' refers to the actual application and putting into effect these rules and regulations.

However, it is our opinion that both of these views return back to the first meaning and are actually emphasis for one another. This is based on various other verses of the Qurʾān in which these words have been used in the same meaning such as in verse 62 of Sūratul Aʿrāf where it is stated:



"I convey to you the messages of my Lord."

This is also mentioned in other verses of the Qurʾān.

In conclusion, at the end of this verse (of Sūratul Jinn), a warning is given that whosoever disobeys Allāh (Glorified and Exalted is He) and His Apostle will have the fire of hell to abide in forever.

From this verse it is clear that not every sinner, but rather the polytheists and the unbelievers are the ones who will be in the fire for eternity.



﴾ Verse 24 ﴿

يُوعَدُونَ	مَا	رَأَوْا	إِذَا	حَتَّىٰ
they are threatened with	that which	they all see	when	until

وَ	نَاصِراً	أَضْعَفُ	مَنْ	فَسَيَعْلَمُونَ
And	in helping	Weaker	who (is)	then shall they know

عَدَدًا	أَقَلُّ
in number	fewer

﴿حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤﴾

"Until when they all see that which they are threatened with, then shall they know who is weaker in helping and fewer in number."



The theme of these verses continues with the mention of the condition of the disbelievers and polytheists who continue to annoy the Muslims and consider them as being weak and vulnerable. This attitude of theirs will continue until the time when what they have been promised (by Allāh (Glorified and Exalted is He)) comes upon them. It is at that time that they will realize who was truly the weaker and vulnerable and who was truly smaller in number![29]

In this verse, we must ask the question, what is the meaning of the phrase 'ما يوعدون' or that which they had been promised – does it refer to the punishment of this world or the next life or both??

There are various commentaries on this, however that which is the most appropriate is that its meaning is general and wide, because being small in number and weaker in ability and help is most often related to this world and thus, a group of Commentators have related this to the Battle of Badr as it was in this battle that the strength and power of the Muslims was weak.

In various aḥādīth, this verse has also been used as commentary for the time of the return of al-Mahdī (may our souls be sacrificed for him).

Therefore, if we take the meaning of this verse to be a wide, all-encompassing one, then it will apply to all of these explanations.

In addition, in verse 75 of Sūrah Maryam, it is mentioned:

﴿ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ ﴾

"Until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces."

In any case, the tone of this verse clearly points to the fact that the enemies of Islām - although powerful and large in number – would eventually be defeated.

The Holy Qurʾān gives the believers heart-warming and good tidings that in the end, even though they are small in number and over powered, they will be victorious and their enemies will be the ones who will be destroyed.

A Few Points

Truthfulness of the Leaders Sent by Allāh

One of the characteristics of the leaders sent by Allāh (Glorified and Exalted is He), as opposed to the leaders sent by Shaiṭān, is that the leaders sent by Allāh (Glorified and Exalted is He) are never pretentious, nor do not think themselves as greater than others, proud, or conceited.

However, with the likes of Firʿawn, we see him foolishly proclaim:

﴿ أَنَا رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ ﴾

"I am your lord, the most high!"

We also see Firʿawn proclaim to the masses that:

﴿ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِي مِن تَحْتِي ﴾

"And these rivers that flow beneath me by my permission."

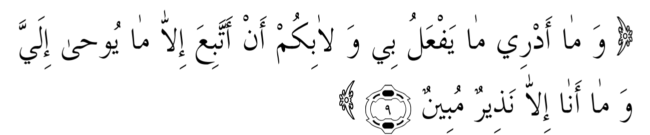
The leaders sent by Allāh (Glorified and Exalted is He) are humble and modest and always consider themselves as low, humble servants of Allāh (Glorified and Exalted is He) who, in the presence of His power, have no ability or command.

In verse 110 of Sūratul Kahf, we read the following:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ... ﴿١١٠﴾ ﴾

"Say (O' Muḥammad), verily I am only a human being just like you. It has been revealed to me (by Allāh)..."

In another place in the Qurʾān, it is mentioned:



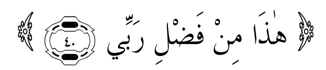
"And I do not know what will happen to me or to you and I follow nothing except that which has been revealed (by Allāh) to me and I am not but a clear warner to you."[30]

In yet another verse of the Qurʾān, we read the following:

﴿ قُلْ لاٰ أَقُولُ لَكُمْ عِنْدِي خَزاٰئِنُ ٱللّٰهِ وَ لاٰ أَعْلَمُ ٱلْغَيْبَ وَ لاٰ أَقُولُ إِنِّي مَلَكٌ ﴿٣١﴾ ﴾

"Say (O' Muḥammad!) I do not say to you that with me are the treasures of Allāh nor do I have knowledge of the Unseen nor do I say (to you) that I am an angel."[31]

Even if some of these leaders of Allāh (Glorified and Exalted is He) reached to a level of temporal power over the creations, they still did not change and people such as Prophet Sulaymān (peace be upon him) said:



"This is from the grace of my Lord."[32]

It is interesting to note that in various verses of the Glorious Qurʾān, there are some very stern and harsh phrases that are used to address the Prophet of Islām (prayers of Allāh be upon him and his family). In such verses, Allāh (Glorified and Exalted is He)

threatens and warns him that he too must be very careful of his responsibilities.

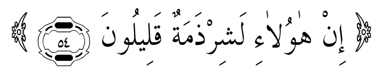
The entire collection of these verses and the previous ones discussed, which are not a small number in the Qurʾān, attest as a living proof of the truthfulness of this noble Prophet (blessings of Allāh be upon him and his progeny). If this were not so, then what would be the use that amongst the people who were willing to grant him any rank or position in the community, the Prophet of Islām (blessings of Allāh be upon him and his progeny) would announce his noble rank to the people which was completely out of the thought and imagination of the people and which was something completely unquestionable. This (claiming a high status or rank in the community) is something that a great number of leaders of Shaiṭān have done in the past, as history tells us.

Without doubt, the verses that are currently under discussion are a living proof of the truth of the message of the Prophet of Allāh (blessings of Allāh be upon him and his progeny).

A Large Number of Followers is not Important, the Faith of the Followers is Important!

In various verses of the Qurʾān, this point has constantly been brought up that in every time period, the oppressors and tyrants pull large groups of people into their following and lead these people against the Prophets.

In order to ridicule and make fun of the companions of Mūsā (peace be upon him), Firʿawn said:



"Most surely, this is a small group of people."[33]

The polytheists of ʿArabia are quoted as saying:

﴿ نَحْنُ أَكْثَرَ أَمْوٰالاً وَ أَوْلاٰداً وَ ماٰ نَحْنُ بِمَعْذُبِينَ ﴿٣٥﴾ ﴾

"We have more wealth and more children and we will not be punished."[34]

Sometimes, even one person who has riches but does not have any belief or faith will stand up in front of a believer and people around him and addressing him say:

﴿ أَناٰ أَكْثَرَ مِنْكَ ماٰلاً وَ أَعَزُّ نَفَراً ﴿٣٤﴾ ﴾

"I have greater wealth than you and am mightier in followers."[35]

On the opposite side however, the believer who is trying to emulate the Prophets and leaders appointed by Allāh (Glorified and Exalted is He) will never rely on having a large group of people around him. Their thought pattern and logic will be:

﴿ كَـــمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ ٱللّٰهِ ﴿٢٤٩﴾ ﴾

"How often has a small party of people defeated a large party of people by the permission of Allāh."[36]

Amīr al-Mo'minīn ʿAlī ibn Abī Ṭālib (peace be upon him) has been quoted as saying:

أَيُّهاٰ ٱلنّاٰسُ لاٰ تَسْتَوْحِشُوا فِي طَرِيقِ ٱلْهُدىٰ لِقِلَّةِ أَهْلِهِ.

"O' people! Do not be frightened while on the path of guidance due to the small number of people on it."[37]

The history of the lives of the Prophets, especially the life of the Prophet of Islām (prayers of Allāh be upon him and his family) also shows us how a large group of people who had no faith, however

possessed all forms of power and strength were defeated, by a small group of believers.

The Holy Qurʾān, narrating the story of the Banī Isrāʾīl, Firʿawn, Ṭālūt, Jālūt and the verses in reference to the Battles of Badr and Aḥzāb also display this fact to us.



﴾ Verse 25 ﴿

مَّا	أَقَرِيبٌ	أَدْرِي	إِنْ	قُلْ
that which	if it is close	know	I do not	Say (O' Muḥammad)

رَبِّي	لَهُ	يَجْعَلُ	أَمْ	تُوعَدُونَ
my Lord	for it	will appoint	or if	you are threatened with

أَمَداً
a term

﴾ قُلۡ إِنۡ أَدۡرِيٓ أَقَرِيبٞ مَّا تُوعَدُونَ أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ أَمَدًا ٢٥ ﴿

"Say (O' Muḥammad): I do not know whether that with which you are threatened with is close or if my Lord will appoint for it (the Day of Judgement) the term.



The Knower of the Unseen is Allāh (Glorified and Exalted is He)!

Since in the previous verses, there was a hint that sooner or later the punishment of Allāh (Glorified and Exalted is He) will overcome these evil people, this question comes to mind that when will this promise take place?

Just as the Commentators of the Qur'ān have mentioned in relation to the events surrounding this verse that some of the polytheists

such as Naḍhr ibn Ḥārith, who after the previous verse was revealed asked this same question, the Qurʾān in reply to his queries answered him thus: "Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term."

This knowledge (of the Time) is something that is specifically reserved to the Pure Essence of Allāh (Glorified and Exalted is He) and is something that He has kept hidden from His servants, in order for Allāh's (Glorified and Exalted is He) examination and trial of the people to be perfected.

Why is this done? In simple terms, if we knew that the time of the Day of Judgement was very close or in the distant future, then the tests and trials that we are put through would have no value.

The word in this verse 'أمد' is in the meaning of a period of time, with a difference that according to *Rāghib* in his dictionary of Qurʾānic terms, *Al-Mufradāt*, he mentions that 'زمان' or a period of time refers to a time period that has both a beginning and an end, however, أمد as found in this verse is only used when referring to the end of a time period.

It has also been mentioned that 'أمد' and the word 'أبد' are the same from the point of view of their meaning with a slight difference that 'أبد' is in the meaning of a time period which is not fixed, whereas 'أمد' is for a fixed time period, even if it be an extended or prolonged time period.

In any case, in the verses of the Glorious Qurʾān, we see that every time the Noble Prophet (prayers of Allāh be upon him and his family) would be asked about when the Day of Judgment would take place, he would express his lack of knowledge and reply that this knowledge is only with Allāh (Glorified and Exalted is He).

It has been mentioned in a ḥadīth that one day, the Angel Jibrā'īl (peace be upon him) came to the Prophet of Islām (prayers of Allāh be upon him and his family) in the form of a desert ʿArab, and of the many questions that he asked the Prophet, one of them was:

أَخْبِرْنِي عَنِ ٱلسَّاعَةِ

"Tell me, when will the Day of Judgement take place?"

The Prophet (blessings of Allāh be upon him and his family) replied:

مَا ٱلْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ ٱلسَّائِلِ

"The person whom you are asking this question to (regarding this issue) is no more knowledgeable that the one who is asking the question!"

Once again, the desert ʿArab, this time in a loud voice asked:

يَا مُحَمَّدَ! مَتَـــىٰ ٱلسَّاعَةُ؟؟

"O' Muḥammad! When will the Day of Judgement be??"

The Prophet (blessings of Allāh be upon him and his family) replied:

وَيْحَكَ أَنَهَّا كَائِنَةٌ فَمَا أَعْدَدْتَ لَهَا؟

"Woe upon you! The Day of Judgement WILL COME! Go ahead and tell me what you have prepared for that day?"

The ʿArab replied, "I have not read many alāt nor have I fasted a lot, but I love Allāh and His Messenger."

The Prophet (blessings of Allāh be upon him and his family) replied:

فَأَنْتَ مَعَ مَنْ أَحْـــبَبْتَ

"Thus, you will be with those people who you love!"

Anas, one of the companions of the Prophet relates that:

فَمَا فَرِحَ ٱلْمُسْلِمُونَ بِشَيْءٍ فَرِحَهُمْ بِهٰذَا ٱلْحَدِيثِ

"The Muslims were not delighted with any other speech, as they were with this one."[38]



﴾ Verse 26 ﴿

عَلَىٰ	يُظْهِرُ	فَلاٰ	ٱلْغَيْبِ	عٰالِمُ
upon	reveal	So then (he) does not	of the Unseen!	The Knower

أَحَداً	غَيْبِهِ
to anyone	His Secrets

﴿ عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ ﴾

"The Knower of the Unseen! So then He does not reveal His secrets to anyone."



Continuing in this discussion, one general rule is mentioned in relation to the Knowledge of the Unseen ('Ilm al-Ghaīb) that Allāh (Glorified and Exalted is He) does not reveal the hidden knowledge, except to those people whom He wants to give this knowledge to.[39]

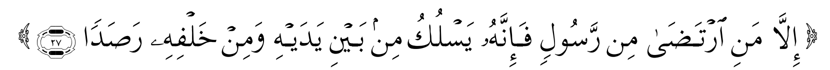


﴾ Verse 27 ﴿

رَّسُولٍ	مِن	ٱرْتَضَىٰ	مَنِ	إِلاَّ
Messengers	from amongst	whom He is pleased with	to him	Except

يَدَيْهِ	بَيْنِ	مِنْ	يَسْلُكُ	فَإِنَّهُ
before him	between	from	He places	so then surely

رَصَداً	خَلْفِهِ	مِنْ	وَ
a guard	behind him	from	and



"Except to him whom He is pleased with from among (His) Messengers so then surely He places before him and behind him a guard."



Thereafter, one exception to this rule (of Knowledge of the Unseen) is expounded upon. Allāh (Glorified and Exalted is He) tells us that the Knowledge of the Unseen is limited to all except Him and those whom He is pleased with from among His Messengers. When Allāh (Glorified and Exalted is He) intends to grant Knowledge of the Unseen to His select servants, then He sends revelation (Waḥī) to them.

Allāh (Glorified and Exalted is He) also adds that He places in front of and behind such a Messenger a guardian.

The original meaning of the word in this verse 'رصـــد' is the root meaning which is to prepare to protect something and it also applies to the person doing this action and the thing he is protecting. This word is used in both the singular and plural form – meaning that it can refer to a single person protecting something or a group of people protecting something.

The meaning of this word in this particular verse refers to the Angels that Allāh (Glorified and Exalted is He) commands - after sending down the revelation - to protect the Prophet from any forms of evil, to keep all the evils of Shaiṭān from the Jinn and humanity away from him, and to keep all types of evil whisperings away from the Prophet of Allāh (blessings of Allāh be upon him and his progeny) so that the message of Allāh (Glorified and Exalted is He) can be conveyed to the people without any reduction or increase in its content.

This in itself is one of the proofs of the infallibility of the Prophets, that with the help of these hidden forces and the assistance of Allāh (Glorified and Exalted is He) and the watchful guidance of the Angels, they are safe from slips and errors.



﴾ Verse 28 ﴿

رِسالاتِ the messages	أَبْلَغُوا They have delivered	قَدْ Truly	أَنْ that	لِيَعْلَمَ So that He may know
لَدَيْهِمْ with them	بِما all that is	أَحاطَ He encompasses	وَ and	رَبِّهِمْ of their Lord
عَدَداً in number	شَيْءٍ thing	كُلَّ every	أَحْصَىٰ He records	وَ And

﴿ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ٢٨ ﴾

"So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of everything."



In this final verse of the Sūrah, the evidence of a protector and defender (of the Sacred word) is explained as one that "…may know that they have truly delivered the messages of their Lord…"[40]

However the meaning of this verse is not that Allāh (Glorified and Exalted is He) does not know anything about his Prophets, and then later comes to know of it – since the knowledge of Allāh (Glorified and Exalted is He) is Eternal meaning that His knowledge was always there, will always be there, and is never ending.

Rather, the meaning of this verse is that the knowledge of Allāh (Glorified and Exalted is He) takes shape externally in the physical world. Thus, the Prophets are charged with propagating His message and teachings, and through this, they have fulfilled their responsibility to Allāh (Glorified and Exalted is He).

Various Points

1. An in-depth investigation regarding 'Ilm al-Ghaīb

By paying close attention to the various verses of the Qur'ān, it is clear that there exists two groups of verses in relation to 'Ilm al-Ghaīb – Knowledge of the Unseen. The first group are those verses which limit this knowledge strictly to Allāh (Glorified and Exalted is He) and negate it for all others such as verse 59 of Sūratul An'ām:

﴿ وَعِندَهُ مَفَاتِحُ ٱلْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ... ﴿٥٩﴾ ﴾

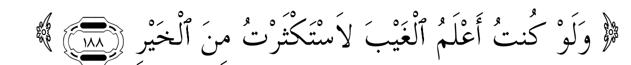
"And with Him are the keys of the unseen treasure – none knows them except He…"

Also, we have in the Qur'ān, that which has been mentioned about the Prophet (blessings of Allāh be upon him and his progeny) in Sūratul An'ām, verse 50:

﴿ قُل لاَّ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلاَ أَعْلَمُ ٱلْغَيْبَ ﴿٥٠﴾ ﴾

"Say (O' Muḥammad): I do not say to you that I have with me the treasures of Allāh, nor do I know the unseen."

In verse 188 of Sūratul A'rāf, we read the following:



"Had I known about the unseen, I would have gained much good.'"

The last verse in this discussion is found in Sūrah Yūnus, verse 20, we read:



"Say (O' Muḥammad), Certainly the (Knowledge of the) Unseen is solely reserved for Allāh."

There are many more verses such as these in the Qurʾān, however, we will suffice with these.

The second group of verses are those which clearly indicate that the Prophets and intimate friends (Awliyāh) of Allāh (Glorified and Exalted is He) have a general knowledge of the Unseen as has been mentioned in verse 179 of Sūrah Āle ʿImrān which states:

﴿ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِي مِن رُّسُلِهِ ﴿١٧٩﴾ ﴾

"And Allāh does not inform you of the unseen. He chooses for such information anyone of His Messengers as He desires."

Also, in relation to some of the miracles of Prophet ʿIsā al-Masīḥ (peace be upon him), it is mentioned that:

﴿ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ﴾

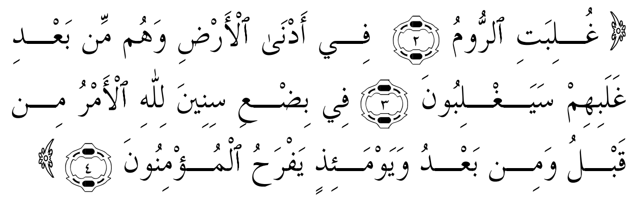
"I (Prophet 'Isā) inform you of what you eat and what you store in your house."[41]

If we look at the exception mentioned in the verse under discussion (verse 27 of Sūratul Jinn), we see that Allāh (Glorified and Exalted is He) has allowed a portion of the Knowledge of the Unseen to be known to His chosen Messenger (since in ʿArabic, if there is ever an exception (in a sentence) preceded by a negation, it always refers to an affirmation):

﴿ إِلاَّ مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً ﴾

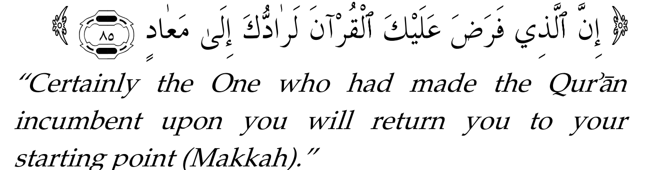
"Except to him whom He is pleased with from among (His) Messengers so then surely He places before him and behind him a guard."[42]

From another point of view, the number of verses of the Qur'ān that give us information about hidden matters are not few, such as the second to fourth verses of Sūratul Rūm:



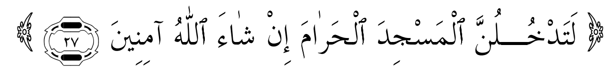
"The Romans are vanquished. In a near land, and they, after being vanquished, shall overcome (within a few years) and they will be victorious. All matters of the past and future are in the hands of Allāh. The believers will enjoy the help of Allāh on that Day."[43]

Also, in verse 85 of Sūratul Qaṣaṣ, Allāh (Glorified and Exalted is He) tells us:



"Certainly the One who had made the Qur'ān incumbent upon you will return you to your starting point (Makkah)."

Also, in verse 27 of Sūratul Fatḥ, we read the following:



"Certainly you shall enter into the Masjid al-Ḥarām, with the permission of Allāh, in security."

There are also many more verses of the Qurʾān such as these.

In principle, the heavenly revelation *(Waḥī)* that is sent down to the Prophets is also a form of Knowledge of the Unseen which is placed at their disposal - thus, how can we claim that these personalities do not have access to the Knowledge of the Unseen when we know that revelation has come down to them?

Besides all of these proofs, we have numerous aḥādīth that show that Prophet Muḥammad (prayers of Allāh be upon him and his family) and the Infallible Aʾimmah (peace be upon all of them) had access to the Knowledge of the Unseen.

Sometimes, they were given the knowledge of what would happen in the future such as the victory of Makkah, and the event surrounding Ḥāṭib ibn Abī Baltaʿah, who wrote a letter to the people of Makkah which he gave to a woman named Sārah and she was to convey the letter to the polytheists of Makkah. She was close to being attacked by the Muslim army when she hid the letter under her long hair and continued on towards Makkah.

The Prophet (blessings of Allāh be upon him and his progeny) ordered ʿAlī (peace be upon him) and a company of troops to go after her. The Prophet (blessings of Allāh be upon him and his progeny) also informed the group of Muslims that when they reach to an area known as *Rawdha al-Khāk* they will meet this woman, who has a letter from Ḥāṭib in her possession which is supposed to be given to the polytheists of Makkah. The Prophet (blessings of Allāh be upon him and his progeny) also commanded them to take the letter from her. When the Muslim army found her, she initially

denied having such a letter, however after repeated requests to her, she finally handed over the writing to ʿAlī (peace be upon him) and the group of Muslims.[44]

There are also events such as the prediction of the Battle of Mūtah, and the martyrdom of Jaʿfar ibn Abī Ṭālib (peace be upon him) and other soldiers and warriors in the Muslim army, which the Prophet (blessings of Allāh be upon him and his progeny) told his followers while they were still in Madinah.[45]

Such examples in the life of the Holy Prophet (blessings of Allāh be upon him and his progeny) are not small in number.

In Nahj al-Balāgha, there are many forecasts to the events that would take place in the future, which show that Imām ʿAlī ibn Abī Ṭālib (peace be upon him) also had access to this hidden knowledge. One such example of this can be seen in the 13th Khutbah in which the people of Basrah were degraded, in which Imām ʿAlī ibn Abī Ṭālib (peace be upon him) said:

كَأَنِّي أَنْظُرُ إِلىٰ مَسْجِدِهٰا كَجُؤْجُؤْ سَفِينَة قَدْ بَعَثَ ٱللّٰهُ عَلَيْهٰا ٱلْعَذٰابِ مِنْ فَوْقِهٰا وَ مِنْ تَحْتِهٰا و غَرَقَ مَنْ فِي ضَمْنِهٰا.

"So then it is as though I see its Masjid like the upper part of a boat or a sitting ostrich which Allāh had sent down punishment to from above and below and drowned all that were within her protection."

In other aḥādīth which have been narrated in both the books of the Ahl as-Sunnah and Shīʿa, there are many other forecasts from Imām ʿAlī (peace be upon him) concerning events that would happen in

the future; such as one where he told Ḥajr ibn Qais that after his death, Ḥajr would be forced to curse ʿAlī (peace be upon him).[46]

Another example concerns Marwān in which it was mentioned that he would hold the flag of corruption and despotism in his old age.[47]

Amīr al-Moʾminīn ʿAlī ibn Abī Ṭālib (peace be upon him) told Kumaīl bin Ziyād (may Allāh be pleased with him) that the tyrant Ḥajjaj ibn Yūsuf would be his killer.[48]

In regards to the Khawārij of Nahrawān, Imām ʿAlī (peace be upon him) mentioned that in this battle, people would not die from his side and from the opposite side, not even ten people will be saved, and just how he predicted, it came true.[49]

Concerning the burial place of Imām Ḥusayn (peace be upon him), when Imām ʿAlī (peace be upon him) was passing by the land of Karbalā, he spoke certain words in regards to this to his companion, Aṣbagh ibn Nabātah.[50]

In the book, Fadhāil al-Khamsah, there are countless aḥādīth from the Ahl as-Sunnah in regards to the vast knowledge of Imām ʿAlī (peace be upon him) of which, to narrate them all here is not possible for us.[51]

As well, in the aḥādīth from the Ahl al-Baīt (peace be upon him), there are many traditions which point to the fact that the sinless Aʾimmah had Knowledge of the Unseen. For those who would like to read more about this, one can refer to al-Kāfī, Volume 1, in the various sections which mention these aḥādīth.

Also, the Late ʿAllāmah Majlisī in his work, Biḥār al-Anwār in volume 27, has narrated quite a large number of aḥādīth, which fill some 22 chapters on this topic.

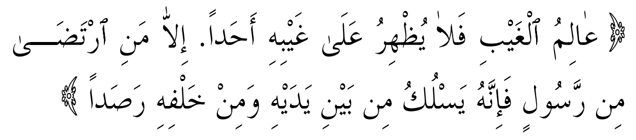
These aḥādīth which speak about the Prophet (blessings of Allāh be upon him and his progeny) and the A'immah having Knowledge of the Unseen have actually reached to the level of *tawātur* (meaning that these āḥadīth have been so consecutively narrated that it is not possible to deny the text) in terms of ʿIlm al-Ḥadīth.

Now the question remains that: How can one explain some of the verses of the Holy Qur'ān and the āḥādīth which deny that anyone other than Allāh (Glorified and Exalted is He) has Knowledge of the Unseen, while other verses state some can have this knowledge?

Different answers are given to this question – including the following:

1. The most popular answer which helps us reconcile these two conflicting views is that the meaning that "Knowledge of the Unseen is confined to Allāh" is that it is His Own and Personal knowledge. Therefore, no other person has the ability to know this knowledge except with His permission and whatever knowledge others have is from Him and through His Grace upon them.

The proof of this is the verse that is under discussion which states:



"The Knower of the Unseen! So then He does not reveal His secrets to anyone. Except to him whom He is pleased with from among His Messengers so then surely He places before him and behind him a guard."

In Nahj al-Balāgha, this same point has been mentioned when ʿAlī (peace be upon him) informed others of events that would happen in the future (for example, the invasion of the Moguls into the

Islāmic Empire). One of his companions said, 'O' Amīr al-Mo'minīn! Do you claim to have Knowledge of the Unseen?' The Imām laughed and replied:

لَيْسَ هُوَ بِعِلْمِ غَيْبٍ وَ إِنَّمَا هُوَ تَعَلُّمٌ مِنْ ذِي عِلْمٍ

"This is not Knowledge of the Unseen, rather, this is that knowledge which was taught to me by the possessor of knowledge (the Prophet)."[52]

This explanation is one that a great number of scholars and researchers have agreed upon.

2. The Knowledge of the Unseen are of two types – the first is that which is specifically limited to Allāh (Glorified and Exalted is He) and no one except for Him knows it, such as when the Day of Judgement will take place and other such issues. The second type is that knowledge which He teaches to His Prophets (peace be upon them) and intimate friends. Again, in Nahj al-Balāgha, under the same speech (as quoted above), we read the following:

وَ إِنَّمَا عِلْمُ ٱلْغَيْبِ عِلْمُ ٱلسَّاعَةِ وَ مَا عَدَدَهُ ٱللَّهُ سُبْحَانَهُ بِقَوْلِهِ: ﴿ إِنَّ ٱللَّهَ عِنْدَهُ عِلْمُ ٱلسَّاعَةِ، وَ يُنَزِّلُ ٱلْغَيْثَ، وَ يَعْلَمُ مَا فِي ٱلْأَرْحَامِ، وَ مَا تَدْرِي نَفْسٌ مَا ذَا تَكْسِبُ غَداً وَ مَا تَدْرِي بِأَيِّ أَرْضٍ تَمُوتُ. ﴾

"Verily knowledge of the Unseen is the knowledge of the Day of Judgment and what Allāh has mentioned in His Saying: ﴿ Verily, Allāh is He with Whom is the knowledge of the Hour and He sends down the rain, and He knows what is in the womb; and no soul knows what he shall earn tomorrow;

nor does any soul know in what land he shall die in.﴿”[53]

Then to further explain this, the Imām (peace be upon him) added:

فَيَعْلَمُ ٱللّٰهُ سُبْحَانَهُ مَا فِي ٱلْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَ قَبِيحٍ أَوْ جَمِيلٍ وَ سَخِيٍّ أَوْ بَخِيلٍ وَ شَقِيٍّ أَوْ سَعِيدٍ وَ مَنْ يَكُونُ فِي ٱلنَّارِ حَطَباً أَوْ فِي ٱلْجِنَانِ لِلنَّبِيِّينَ مُرَافِقاً فَهٰذَا عِلْمُ ٱلْغَيْبِ ٱلَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا ٱللّٰهُ وَ مَا سِوَىٰ ذٰلِكَ فَعِلْمٌ عَلَّمَهُ اللّٰهُ نَبِيَّهُ (صَلَّىٰ ٱللّٰهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ) فَعَلَّمَنِيهِ وَ دَعَا لِي بِأَنْ يَعِيَهُ صَدْرِي وَ تَضْطَمَّ عَلَيْهِ جَوَانِحِي.

“Therefore, Allāh alone has knowledge in reference to that which is in the womb of the mother – whether it is a boy or a girl; whether it is beautiful or ugly; whether it will be generous or miserly; whether it will be successful or misfortunate; whether that (which is in the womb) would be the fuel for the hell fire or relaxing in the gardens in the company of the Prophets. This is the Knowledge of the Unseen which no one knows other than Allāh. Other than this, there is knowledge which Allāh taught His Messenger (blessings of Allāh be upon him and his progeny) which he has taught me and he (the Prophet) also prayed for me that my bosom may retain it and my ribs my hold it.”[54]

It is possible that some people are given general knowledge in relation to the state or sex of the fetus, or the falling of the rain, or other things like this, however, complete and comprehensive

knowledge and the ability to inform others of those particular characteristics is only reserved to the pure Essence of Allāh.

This can be seen in the knowledge of Qiyāmah that we too have a general knowledge of this day; however we are not given information of the particular characteristics and all of the peculiarities of it.

Therefore, if in the aḥādīth we see that the Prophet (blessings of Allāh be upon him and his progeny) or the A'immah (peace be upon them) gave others knowledge of a baby that would be born, or when the end of the life of a person would come, then we must say that this knowledge is related to that general knowledge that they were granted by Allāh (Glorified and Exalted is He).

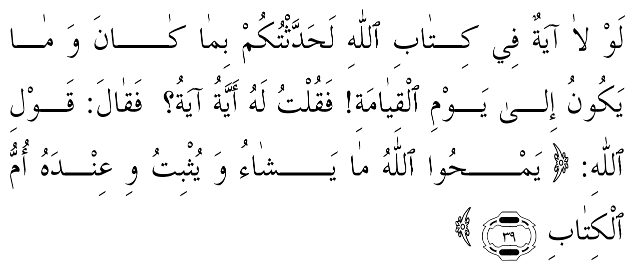
3. Another way to combine the interpretation of these two theories by using the verses of the Qur'ān and aḥādīth is to state that the secrets of the unseen are recorded in two separate areas: the لوح المحفوظ (Lawhul Maḥfūz) or the Guarded Tablet (this is the special, guarded knowledge only available to Allāh) in which no changes or variations can take place and of which not a single soul has information of; and the second area is the لوح محو و إثبات (Lawh Mahw wa Ithbāt) or the Tablet of Change and Confirmation. The knowledge contained on this tablet is changeable and alterable depending on certain conditions. It is the knowledge contained here, which is also Knowledge of the Unseen, that is not limited to Allāh (Glorified and Exalted is He) alone, and thus, others can have access to this knowledge.

It is because of these two different areas where knowledge is stored that we have the following narration from Imām Ja'far as- ādiq (peace be upon him):

إِنَّ لِلّٰه عِلْماً لَمْ يَعْلَمْهُ إِلاَّ هُوَ، وَ عِلْماً أَعْلَمَهُ مَلاٰئِكَتَهُ وَ رُسُلَهُ، فَمٰا أَعْلَمَهُ مَلاٰئِكَتُهُ وَ أَنْبِيٰائَهُ وَ رُسُلَهُ فَنَحْنُ نَعْلَمُهُ.

"One type of knowledge is that which only Allāh has and no one else knows. Another type of knowledge is the type which He has informed Angels, Prophets and Apostles, and we (the Ahl al-Baīt) also know it."[55]

The following has been narrated from Imām ʿAlī ibn al-Ḥusain (peace be upon him):



لَوْ لاٰ آيَةٌ فِي كِتٰابِ ٱللّٰه لَحَدَّثْتُكُمْ بِمٰا كٰانَ وَ مٰا يَكُونُ إِلىٰ يَوْمِ ٱلْقِيٰامَةِ! فَقُلْتُ لَهُ أَيَّةُ آيَةٍ؟ فَقٰالَ: قَوْلُ ٱللّٰه: ﴿ يَمْحُوا ٱللّٰهُ مٰا يَشٰاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ ٱلْكِتٰابِ ﴿٣٩﴾ ﴾

"If one verse had not been in the Holy Qur'ān, I also would have informed you of the past happenings and what will happen until the Day of Judgement." The Narrator says that he asked the Imām: "Which verse is that?" The Imām replied: "Allāh says: 'Allāh makes to pass away and establishes what He pleases, and with Him is the basis of the Book.'"[56]

In this argument, the knowledge has been divided into *definite* and *indefinite*. In the preceding argument it was part or full (how much of the knowledge). (Ponder over it).

4. Another way to explain the difference is that in practice, Allāh (Glorified and Exalted is He) has complete knowledge over all that which is hidden (to others) and it is possible that the Prophets and intimate friends of Allāh (Glorified and Exalted is He), in practice or

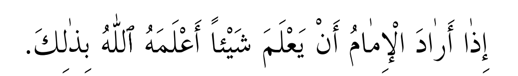
on their own, do not have access to this knowledge. However, when they intend or wish to know such things, then Allāh (Glorified and Exalted is He) teaches it to them. Of course this intention or wish is only with the permission and pleasure of Allāh (Glorified and Exalted is He).

Therefore, to summarize the verses of the Qurʾān and aḥādīth that tell us that the Prophet (blessings of Allāh be upon him and his progeny), Aʾimmah (peace be upon them) and others do not have Knowledge of the Unseen means that at that exact time, they do not possess the knowledge; and those verses or aḥādīth which say that they do possess Knowledge of the Unseen mean that they have the ability to gain such knowledge (from Allāh, (Glorified and Exalted is He)).

This can be compared to a person who is given a letter from someone and is requested to pass the letter to a third person. In this example we can say that the person who was given the letter does not know what it contains. However at the same time, he is able to open the letter and read it contents (as long as the person who gave him the letter gave him the permission to do so). In this event, he would have knowledge of what is contained in the letter. If he does not give him permission, then he would remain unaware of its contents.

The best example of Knowledge of the Unseen, after combining all the meanings of the aḥādīth that have been mentioned can be found in Al-Kāfī in the section titled, *'Surely the Aʾimmah, when they want to know something, they are taught it!'*

There is a ḥadīth from Imām Jaʿfar as- ādiq (peace be upon him) in which he stated:



> *"When the Imām intends to know something, Allāh teaches that thing to him."*[57]

This interpretation clears up a lot of the difficulties and misunderstandings in relation to the knowledge of the Prophet (blessings of Allāh be upon him and his family) and the A'immah (peace be upon them all) such as: how is it possible for them to drink water or eat food that is laced with poison whereas we know that it is not permitted for a person to do an act that will lead to danger of losing his life. Thus, we must say that in such examples, the Prophet (blessings of Allāh be upon him and his family) or the A'immah (peace be upon them all) have not been given the permission by Allāh (Glorified and Exalted is He) to make use of the Knowledge of the Unseen that is there and usually available to them.

Also, sometimes the betterment requires that the Prophet (blessings of Allāh be upon him and his family) and A'immah (peace be upon them all) are not made aware of a certain thing or that they are not told of it, so that the event can pass as a test for them which would result in their completeness as a human being. For example, it has been mentioned in the event recorded in history known as *Laīlatul Mabīt* in which ʿAlī (peace be upon him) slept on the bed of the Prophet (blessings of Allāh be upon him and his family), in which it has been narrated from ʿAlī (peace be upon them all) that he himself said that he did not know whether the polytheists of the Quraīsh would attack him on that night and he would become a martyr in the way of Allāh (Glorified and Exalted is He) or if his life would be spared?

In this instance, the betterment requires that the Imām (peace be upon him) is not made aware of the outcome of his actions so that the Divine test of Allāh (Glorified and Exalted is He) can take form. Thus, if the Imām (peace be upon him) knew that he was going to be sleeping on the bed of the Prophet (blessings of Allāh be upon

him and his family) and then the next morning, he would wake up safe and sound, then this would not be an act of honour or glory for the Imām (peace be upon him); and that which is mentioned in the verses of the Qur'ān and the aḥādīth in relation to the importance of this act of self-sacrifice would not have had any meaning.

Of course, the issue of Knowledge of the Unseen being accessible if the Prophet (blessings of Allāh be upon him and his family) or A'immah (peace be upon them all) wish clears up this and other types of confusions.

5. Another way to reconcile these differing views that are found in the aḥādīth in relation to Knowledge of the Unseen (however, please note that this way of reconciliation is in relation to some of the narrations as well and that the people who were being spoken to in these various aḥādīth were different people) is that some of the companions of the Prophet and A'immah had the ability to understand and accept the issue of Knowledge of the Unseen in relation to the A'immah (peace be upon them all) such that it could be told to these companions in its entirety. However in relation to various other companions, they were either to weak (of faith) or unable to understand and accept such concepts.

For example, we read a ḥadīth that once Abū Baṣīr and a large group of companions were in the house of Imām Jaʿfar as- ādiq (peace be upon him) when all of a sudden the Imām entered the room upset, sat down and said the following:

يا عَجَباً لِأَقْوامٍ يَزْعُمُونَ أَنا نَعْلَمُ ٱلْغَيْبَ! ما يَعْلَمُ ٱلْغَيْبَ إِلاّ
ٱللّٰهُ عَزَّ وَجَلَّ، لَقَدْ هَمَمْتَ بِضَرْبِ جارِيَتِي فُلانَةَ فَهَرَبَتْ
مِنِّي فَما عَلِمْتُ فِي أَيِّ بُيُوتِ ٱلدّارِ هِيَ.

> *"It is surprising that some people think that we have Knowledge of the Unseen ('Ilm al-Ghaib). No one apart from Allāh has this knowledge. I wanted to reprimand my female-slave however she has disappeared from my presence and I do not know which room of my house she is in."*[58]

The narrator of the ḥadīth then said, "When the Imām stood up and left the assembly, me and a group of the companions got up and went into the house of the Imām and said to him, 'May we be sacrificed for you in! In regards to what you said relating to one of your female servants that you do not have the Knowledge of the Unseen, however we know that you have various types of knowledge, thus, why did you say what you did concerning your female slave?'"

The Imām (peace be upon him) then elaborated on his statement which contained an explanation about *Knowledge of the Unseen*.

It was clear that in the gathering, there were people who did not have the ability or aptitude necessary to understand and comprehend the meaning, nor did they have a deep cognizance of the Imām (and this is why he said what he did).

It must be pointed out that these five points mentioned do not oppose or contradict one another and all of these points can be taken as truthful. (Ponder on this)

2. Another Way to Prove that the Prophets and A'immah have Knowledge of the Unseen

At this point, we present two other proofs that confirm the truth that the Prophet (blessings of Allāh be upon him and his progeny) and the Sinless A'immah (peace be upon them all) have a general Knowledge of the Unseen.

First: The jurisdiction of the Prophet (blessings of Allāh be upon him and his progeny) and the A'immah (peace be upon them all) was universal and for all time, thus it was not limited. Rather, the Apostleship of the Prophet (blessings of Allāh be upon him and his progeny) and the leadership of the A'immah (peace be upon them all) was world-wide and eternal. Thus, how is it possible that someone can be given such a wide jurisdiction and authority, but yet at the same time are only given knowledge of that particular time and place in which they are living in?

Is it possible for a person who is for example, given the responsibility of being a governor or administrator of a large country to not be aware of that area and at the same time be able to fulfill his role of authority or control over that area?

In other words, the Prophet (blessings of Allāh be upon him and his progeny) and A'immah (peace be upon them all) had to give guidance, instructions and lay down laws which would help people who would come in the future and in all lands and not only be limited to those who were their contemporaries. This is not possible except by possessing at least a small portion of the Knowledge of the Unseen.

Secondly: There are three verses of the Holy Qur'ān which if we place them next to one another, would fully explain the Knowledge of the Unseen that had been granted to the Prophet (blessings of Allāh be upon him and his progeny) and A'immah (peace be upon them all).

1. The first is about a person named Āṣif bin Barkhiyā, who in the twinkling of an eye, brought the throne of Bilqīs to the court of Prophet Sulaymān (peace be upon him):

﴿ قَالَ ٱلَّذِي عِندَهُ عِلْمٌ مِّنَ ٱلْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِراً عِندَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي ﴾

"One who had some knowledge of the book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is by the grace of my Lord." [59]

2. The second verse states:

﴿ قُلْ كَفَىٰ بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ ٱلْكِتَابِ ﴾

"Say: Allāh is sufficient as a Witness between me and you and whoever has knowledge of the book."[60]

In many narrations both in the books of the Ahl as-Sunnah and Shīʿa, it is stated that when the Prophet (peace be upon him and his family) was asked by Abū Saʿīd Khudrī about "One who had some knowledge of the book *(min al-Kitāb)?'*[61] the Prophet (blessings of Allāh be upon him and his progeny) replied that it was the successor of his brother Sulaymān bin Dāwūd. Then he asked the Prophet that who was the one who "has (complete) knowledge of the Book?"[62] He replied: It is my brother ʿAlī ibn Abī Ṭālīb."[63]

Paying attention to the first verse that states, '…some knowledge of the book' (which has been related to be in reference to Āṣif ibn Barkhiyā) is a fraction or a share of the knowledge; whereas in the second verse, 'knowledge of the book' (which has been related to be in reference to ʿAlī ibn Abī Ṭālib (peace be upon him)) is complete knowledge. Therefore, the difference between the station of

knowledge that was granted to Āṣif and that which was granted to ʿAlī (peace be upon him) is made clear.

3. The third verse under discussion is:

﴿ ...وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ... ﴾

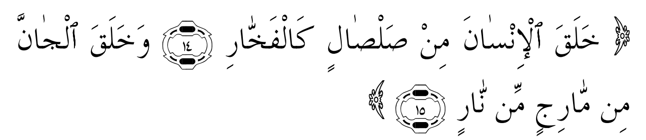
"...and We have revealed the Book to you clearly explaining everything..." [64]

It is clear that one who knows the secrets of this Book, must also have Knowledge of the Unseen, and this is in itself clear proof that it is possible for men from among the intimate friends of Allāh (Glorified and Exalted is He) to have Knowledge of the Unseen, by the permission of Allāh (Glorified and Exalted is He).[65]

3. An In-Depth Study Regarding the Creation of the Jinn

The Jinn, just as the literal meaning of the word denotes, are creations which are unseen as having many characteristics. It has been mentioned in the Qurʾān that:

1) They are beings that have been created from fire, as opposed to man who has been created and fashioned from dirt:



"He created man from dry clay like Earthen vessels, and He created the Jinn from fire free of smoke." [66]

2) The Jinn are creatures that have knowledge and understanding and are able to discern between truth and falsehood. They also have the power of logic and deduction. (See various Āyāt of Sūratul Jinn, as have already been mentioned)

3) The Jinn too have a responsibility towards their Creator. (Various Āyāt of Sūratul Jinn and Sūratul Raḥmān)

4) A group of them are righteous believers, and a group of them are non-believers:

﴿ وَأَنَّا مِنَّا ٱلصَّالِحُونَ وَمِنَّا دُونَ ذٰلِكَ كُنَّا طَرَائِقَ قِدَداً ﴾

"As for us, certainly some of us are righteous and others are not. We have all followed different paths."[67]

5) They too have a day when they will be brought together and will have to account for their deeds:

﴿ وَأَمَّا ٱلْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَباً ﴾

"However, the deviators from the Truth will be the fuel for hell."[68]

6) They used to have the ability to go to the heavens and even received knowledge from there and used to steal information, but this was later on was forbidden for them:

﴿ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ ٱلآنَ يَجِدْ لَهُ شِهَاباً رَّصَداً ﴾

"We used to sit near by and try to listen to the heavens, but shooting flames now await those who try to do that."[69]

7) Some of them are able to meet and communicate with human beings, and are able to increase their limited knowledge and information, relating to some of the secrets of the world:

﴿ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقاً ﴾

"Certain human beings sought refuge with certain Jinn and this increased the rebelliousness of those Jinn."[70]

8) From among them, we find some that have great powers and strength, just as we find among humans beings as well:

﴿ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴾

"A monstrous Jinn said, "I can bring it (the Throne of Bilqīs) before you even stand up. Verily I am powerful and trustworthy."[71]

9) Some of them have the ability to perform tasks on behalf of human beings, as has been mentioned in the Qur'ān:

﴿ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ... يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَٱلْجَوَابِ... ﴾

"...and of the Jinn there were those who worked before him (Sulaymān) by the command of his Lord ... they made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots..."[72]

10) Their creation and placing on the Earth, took place before the creation of mankind:

﴿ وَٱلْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴾

> *"…and We created the Jinn before (the human being) of smokeless fire."*[73]

In addition to this, from the verses of the Qurʾān, we can clearly see that contrary to that which is in the minds of the common people (who feel that they are better than the Jinn), there are truly some people who are better than them and our proof is that all of the Prophets of Allāh are human beings that were chosen (for the role of Prophethood) and it was the Jinn who were commanded to believe in the Prophet of Islām (blessings of Allāh be upon him and his progeny) who was a human being and were commanded to followed him.

Above all, Shaiṭān who, according to the Qurʾān was of the Jinn (see verse 50 of Sūratul Kahf), was commanded to perform Sajdah to Prophet Ādam (peace be upon him) and this shows the greatness and eminence of mankind over the Jinn.

Up until this point, our discussion was centered on the facts that were mentioned in the Holy Qurʾān, which is free from all sorts of corruption, in relation to this unseen creation. However, as we know, the common people and those who are irrational have conjectured up various adulterated ideas in relation to this creation of Allāh (Glorified and Exalted is He) which both the intelligence and logic can not accept.

Due to this, a corrupt and unrealistic view of this creation has been made such that whenever the word Jinn is mentioned, a whole group of corrupt thoughts and beliefs pop up in the mind of the people. Some things that people mention are that the Jinn have the ability of metamorphosis, thus, they take the shape and form of various strange, wild and scary creatures. They are also thought to be creations full of anger and rage and that if they were to throw a bowl of hot water into an empty area of a house then the whole house would catch on fire; and other beliefs such as these.

However, if the issue of the Jinn was to be studied without all of these strange and wrong misconceptions, then the primary topic at hand would be completely understood and accepted, since we have no proof that living creatures that exist are limited to only those that can be seen by the naked eye. Rather, the scholars of Religion, and the Scientists and Researchers of the natural sciences have said that any creature that mankind is able to discern by using his senses, cannot be compared to those creatures that cannot be perceived by the five natural senses.

Until recently when unseen creations the size of atoms had not been discovered, nobody would have believed that in one drop of water or one drop of blood, there exists thousands and thousands of living organisms which we as humans did not have the power to see.

Also, the scientists have mentioned that our own eyes are limited in what colours it can see; also, our ears are limited to the spectrum and frequencies of sounds which it can hear. The colours which we cannot see and the sounds which we cannot hear are much more in number than we are able to see or hear!

When we see that the state of the world and our surroundings are such, then it is no place of amazement that there can be various types of living creatures in this universe which we are not able to perceive. Thus, when the true light - the Prophet of Islām (blessings of Allāh be upon him and his progeny) - informs us about such creations, why is it not possible for us to accept them?

In any case, on one hand, we have the Qurʾān - the true spoken word - which has informed us of the Jinn along with their special characteristics as mentioned above; and on another side, we have no logical proof that can be brought forth to deny their existence. Thus, we must accept their existence and stay away from all wrong and corrupt ideas. We must also keep away from all contaminated

ideas that are in the minds of the common people while discussing the Jinn.

It is also important to mention this final point that the word Jinn sometimes carries a much wider meaning which includes various unseen creations – both those that possess intellect and those who do not. Sometimes, even some animals that can be seen by the naked eye, but are hidden inside their nest or den are also included in this wider meaning of Jinn.

An example of this can be seen in the narrations from the Prophet of Islām (blessings of Allāh upon him and his family) in which he said:

خَلَقَ ٱللّٰهُ ٱلْجِنَّ خَمْسَةَ أَصْنٰافٍ: صِنْفٌ كٰالْرِيحِ فِي ٱلْهَــوٰاءِ وَ صِنْفٌ حَيٰاتٌ وَ صِنْفٌ عَقٰارِبٌ وَ صِنْفٌ حَشَرٰاتِ ٱلْأَرْضِ وَ صِنْفٌ كَبَنِي آدَمَ عَلَيْهِمُ ٱلْحِسٰابِ وَ ٱلْعِقٰابِ.

"Allāh has created the Jinn in five different types: One group is like the wind (unseen); another group is in the form of a snake; a third group is in the form of a scorpion; the next group is those wild animals of the land; and the last group is just like humans which have accountability for their good and bad deeds."[74]

By paying close attention to this ḥadīth and its wide definition (of the Jinn), very many difficulties and problems which are mentioned in various other aḥādīth and stories in relation to the Jinn are solved.

For example, in some of the aḥādīth from Amīr al-Mo'minīn ʿAlī ibn Abī Ṭālib (peace be upon him), we read the following:

لاٰ تَشْرِبُ ٱلْمـٰـــــــاءَ مِنْ ثُلْمَةِ ٱلْأَنٰاءِ وَ لاٰ مِنْ عَرُوتِهِ فَـــإِنَّ ٱلشَّيْطٰانَ يَقْعُدُ عَلــــىٰ ٱلْعُرْوَةِ وَٱلْثَلَمَةِ.

"Do not drink water from a broken or defective glass, since verily Shaiṭān sits in the defective and broken (glasses)."[75]

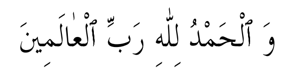
Keeping in mind that Shaiṭān is from the Jinn and that a broken dish and the area where it is kept is a place where all types of microbes and germs gather, it is not difficult to assume that the words Jinn and Shaiṭān (as used in these aḥādīth) carry a general meaning and would include these things (germs and microbes) too even though this ḥadīth (and others) have a specific meaning that the Jinn or Shaiṭān is a being with understanding and intelligence and have a responsibility to their Creator and the aḥādīth in these regards are also quite numerous.[76]

O' Allāh! On that day when the Jinn and Mankind with be brought forth the Court of Justice in Your presence and those who had committed wicked deeds will feel remorse for their actions, cover us with the shadow of Your Grace.

O' Allāh! The sphere of Your Dominion is wide and spacious and our own knowledge and understanding is limited, therefore, please protect us from the slips and errors and mistakes that we fall prey to.

O' Allāh! The station and rank of Your Prophet is so great that in addition to his invitation (to the religion of Islām) being extended to humanity, all other creations too answered his call – thus, please accept and place us amongst the ranks of the true believers.

Completion of the Commentary of Sūratul Jinn
Friday, 21st of the Month of Muḥarram al-Ḥarām, 1408 AH
Nāṣir Makārim Shīrāzī



Selection of Aḥādīth from al-Usūl al-Kāfī Concerning the Jinn

بَابُ أَنَّ ٱلْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ وَ يَتَوَجَّهُونَ فِي أُمُورِهِمْ

The Jinn come to them (the A'immah) for Religious Instructions and for Settling their Affairs

Ḥadīth 1

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَىٰ بْنِ مُسَاوِرٍ عَنْ سَعْدِ ٱلْإِسْكَافِ قَالَ: أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ ٱلسَّلاَمُ) فِي بَعْضِ مَا أَتَيْتُهُ فَجَعَلَ. يَقُولُ: لاَ تَعْجَلْ حَتَّىٰ حَمِيَتِ ٱلشَّمْسُ عَلَيَّ وَ جَعَلْتُ أَتَتَبَّعُ ٱلْأَفْيَاءَ. فَمَا لَبِثَ أَنْ خَرَجَ عَلَيَّ قَوْمٌ كَأَنَّهُمُ ٱلْجَرَادُ ٱلصُّفْرُ عَلَيْهِمُ ٱلْبُتُوتُ قَدِ ٱنْتَهَكَتْهُمُ ٱلْعِبَادَةُ. قَالَ: فَوَ ٱللّٰهِ لَأَنْسَانِي مَا كُنْتُ فِيهِ مِنْ حُسْنِ هَيْئَةِ ٱلْقَوْمِ. فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي: أَرَانِي قَدْ شَقَقْتُ عَلَيْكَ. قُلْتُ: أَجَلْ وَ ٱللّٰهِ لَقَدْ أَنْسَانِي مَا كُنْتُ فِيهِ قَوْمٌ مَرُّوا بِي لَمْ أَرَ قَوْماً أَحْسَنَ هَيْئَةً مِنْهُمْ فِي زِيِّ رَجُلٍ وَاحِدٍ كَأَنَّ أَلْوَانَهُمُ ٱلْجَرَادُ ٱلصُّفْرُ قَدِ ٱنْتَهَكَتْهُمُ ٱلْعِبَادَةُ. فَقَالَ: يَا سَعْدُ رَأَيْتَهُمْ؟ قُلْتُ: نَعَمْ. قَالَ: أُولٰئِكَ إِخْوَانُكَ مِنَ ٱلْجِنِّ. قَالَ: فَقُلْتُ يَأْتُونَكَ؟ قَالَ: نَعَمْ يَأْتُونَّا يَسْأَلُونَّا عَنْ مَعَالِمِ دِينِهِمْ وَ حَلاَلِهِمْ وَ حَرَامِهِمْ.

Some of our companions narrated from our people, who have narrated from Muḥammad ibn ʿAlī from Yahyā ibn Musawīr from Saʿd al-Askaf who said

the following: *"On one of my meeting with Abū Ja'far (peace be upon him) when I went to see him, he asked me to wait. I waited until the sun became very hot on me, thus I tried to follow the shadow to stay away from the sun. Not very long after, a group of people that looked like locusts dressed in large gowns and were very pale and slim due to extensive worshipping, came out from where the Imām was. Their beautiful sight made me forget my troubles. When I went in the presence of the Imām (peace be upon him) he said, 'I am afraid I caused you hardships.'*

I said, 'Yes, it was difficult but by Allāh, I forgot everything when I saw them. A group of people passed by the like of whose beauty I had not seen before. They looked like locusts that were pale and slim due to worshipping a great deal.'

The Imām (peace be upon him) said, 'O Sa'd, did you see them?' I said, 'Yes, I saw them.' The Imām (peace be upon him) said, 'They are your brethren from among the Jinn.'

The narrator said, 'I asked the Imām (peace be upon him), 'Do they come to you?' He said, 'Yes, they come to us for religious instructions and to learn the lawful and unlawful matters from us.'"

Ḥadīth 2

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ ٱبْنِ جَبَلٍ عَنْ أَبِي عَبْدِ ٱللّٰهِ (عَلَيْهِ

ٱلسَّلاٰمُ) قاٰلَ: كُنّاٰ ببِاٰبِه فَخَرَجَ عَلَيْناٰ قَوْمٌ أَشْباٰهُ ٱلزُّطِّ عَلَيْهِمْ أُزُرٌ وَ أَكْسِيَةٌ فَسَأَلْناٰ أَباٰ عَبْدِ ٱللّٰهِ (عَلَيْهِ ٱلسَّلاٰمُ) عَنْهُمْ فَقاٰلَ: هٰؤُلاٰءِ إِخْواٰنُكُمْ مِنَ ٱلْجِنِّ

ʿAlī ibn Muḥammad has narrated from Sahl ibn Ziyād from ʿAlī ibn Ḥisān from Ibrāhīm ibn Isma'il from Ibn Jabal, who has said the following: *"On one occasion we were in front of the door of the house of Abū ʿAbdillāh (peace be upon him) when a group of people who looked like Indian gypsies came out wearing loin cloths to cover their bodies. We asked Abū ʿAbdillāh (peace be upon him) about them and he said, 'They were your brethren from among the Jinn.'"*

Ḥadīth 3

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَىٰ عَنِ ٱلْحَسَنِ بْنِ عَلِيٍّ ٱلْكُوفِيِّ عَنِ ٱبْنِ فَضّاٰلٍ عَنْ بَعْضِ أَصْحاٰبِناٰ عَنْ سَعْدٍ ٱلْإِسْكاٰفِ قاٰلَ: أَتَيْتُ أَباٰ جَعْفَرٍ (عَلَيْهِ ٱلسَّلاٰمُ) أُرِيدُ ٱلْإِذْنَ عَلَيْهِ فَإِذاٰ رِحاٰلُ إِبِلٍ عَلَىٰ ٱلْباٰبِ مَصْفُوفَةٌ وَ إِذاٰ ٱلْأَصْواٰتُ قَدِ ارْتَفَعَتْ ثُمَّ خَرَجَ قَوْمٌ مُعْتَمِّينَ بِالْعَماٰئِمِ يُشْبِهُونَ ٱلزُّطَّ. قاٰلَ فَدَخَلْتُ عَلَىٰ أَبِي جَعْفَرٍ (عَلَيْهِ ٱلسَّلاٰمُ) فَقُلْتُ: جُعِلْتُ فِداٰكَ أَبْطَأَ إِذْنُكَ عَلَيَّ ٱلْيَوْمَ وَ رَأَيْتُ قَوْماً خَرَجُوا عَلَيَّ مُعْتَمِّينَ بِالْعَماٰئِمِ فَأَنْكَرْتُهُمْ؟ فَقاٰلَ: أَ وَتَدْرِي مَنْ أُولٰئِكَ ياٰ سَعْدُ؟

قَالَ: قُلْتُ لاٰ! قَالَ: فَقَالَ أُولٰئِكَ إِخْوٰانُكُمْ مِنَ ٱلْجِنِّ يَأْتُونٰا فَيَسْأَلُونٰا عَنْ حَلاٰلِهِمْ وَ حَرٰامِهِمْ وَ مَعٰالِمِ دِينِهِمْ.

Aḥmad ibn Idrīs and Muḥammad ibn Yahyā have narrated from al-Ḥasan ibn ʿAlī al-Kufī from Ibn al-Faddal from a certain person of our people from Saʿd al-Askāf, who has said the following: *"One time I went to ask for permission to meet Abū Jaʿfar (peace be upon him). I found saddles of camels lined up in front of the door and heard very loud noises. At this time, a group of people came out who were wearing turbans and looked like those of the Indian gypsies. I asked Abū Jaʿfar (peace be upon him) about them saying, 'May Allāh take my soul in the service of your cause. Today it took me a long time to receive permission to meet you. I saw a group of people coming out with turbans on that I did not recognize.'*

He said, 'Do you know, O Saʿd, who they were?' I replied, 'No, I do not know.' The Imām (peace be upon him) said, 'They were your brethren in religion from among the Jinn. They come to us for religious instructions, to learn the lawful and unlawful matters and the principles of their religion.'"

Ḥadīth 4

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ ٱلْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي ٱلْبِلاٰدِ عَنْ سَدِيرٍ ٱلصَّيْرَفِيِّ قَالَ: أَوْصٰانِي أَبُو جَعْفَرٍ (عَلَيْهِ ٱلسَّلاٰمُ) بِحَوٰائِجَ لَهُ بِالْمَدِينَةِ فَخَرَجْتُ فَبَيْنٰا أَنٰا بَيْنَ فَجِّ

ٱلرَّوْحاءِ عَلَىٰ راحِلَتِي إِذا إِنْسانٌ يَلْوِي ثَوْبَهُ. قالَ: فَمِلْتُ إِلَيْهِ وَ ظَنَنْتُ أَنَّهُ عَطْشانُ فَناوَلْتُهُ ٱلْإِداوَةَ. فَقالَ لِي: لا حاجَةَ لِي بِها وَ ناوَلَنِي كِتاباً طِينُهُ رَطْبٌ. قالَ: فَلَمَّا نَظَرْتُ إِلَىٰ ٱلْخاتَمِ إِذا خاتَمُ أَبِي جَعْفَرٍ (عَلَيْهِ ٱلسَّلامُ) فَقُلْتُ: مَتَىٰ عَهْدُكَ بِصاحِبِ ٱلْكِتابِ؟ قالَ: ٱلسّاعَةَ وَ إِذا فِي ٱلْكِتابِ أَشْياءُ يَأْمُرُنِي بِها ثُمَّ ٱلْتَفَتُّ فَإِذا لَيْسَ عِنْدِي أَحَدٌ؟ قالَ: ثُمَّ قَدِمَ أَبُو جَعْفَرٍ (عَلَيْهِ ٱلسَّلامُ) فَلَقِيتُهُ فَقُلْتُ: جُعِلْتُ فِداكَ رَجُلٌ أَتانِي بِكِتابِكَ وَ طِينُهُ رَطْبٌ؟ فَقالَ: يا سَدِيرُ إِنَّ لَنا خَدَماً مِنَ ٱلْجِنِّ فَإِذا أَرَدْنا ٱلسُّرْعَةَ بَعَثْناهُمْ. وَ فِي رِوايَةٍ أُخْرَىٰ قالَ: إِنَّ لَنا أَتْباعاً مِنَ ٱلْجِنِّ كَما أَنَّ لَنا أَتْباعاً مِنَ ٱلْإِنْسِ فَإِذا أَرَدْنا أَمْراً بَعَثْناهُمْ.

Muḥammad ibn Yahyā has narrated from Muḥammad ibn al-Ḥusayn from Ibrāhīm ibn Abū'l Balad from Sadir al-Sayrafī, who has said the following: *"Abū Jaʿfar (peace be upon him) asked me to help him with a few things in Madina. I left and when I reached Fajj al-Rawhaʿ (name of a place) a man waved to me with his clothes. The narrator said that I turned to him and I thought he was thirsty. I offered him a cup but he declined saying, 'I do not need it.' He gave me a letter whose ink was not dry yet even.*

The narrator said that when I looked at it, it had the seal of Abū Jaʿfar (peace be upon him) on it. I asked him 'When were you in the presence of Abū Jaʿfar (peace be upon him)?' He said, 'Just now I was in

his presence.' In the letter were a few things that he had commanded me to do. When I looked around there was no one with me."

The narrator then said, 'After this, I went to meet Abū Ja'far (peace be upon him) and said, 'May Allāh take my soul in the service of your cause. A man came to me with your letter, the ink of which had not yet dried up.' He said, 'O Sadir, we have servants from among the Jinn. When we need a thing to happen quickly, we send them to do it.'"

Ḥadith 5

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ ٱلْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْرَشٍ قَالَ حَدَّثَتْنِي حَكِيمَةُ بِنْتُ مُوسَىٰ قَالَتْ: رَأَيْتُ ٱلرِّضَا (عَلَيْهِ ٱلسَّلاَمُ) وَاقِفاً عَلَىٰ بَابِ بَيْتِ ٱلْحَطَبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَىٰ أَحَداً. فَقُلْتُ: يَا سَيِّدِي لِمَنْ تُنَاجِي؟ فَقَالَ: هٰذَا عَامِرٌ ٱلزَّهْرَائِيُّ أَتَانِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ. فَقُلْتُ: يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ كَلاَمَهُ. فَقَالَ: لِي إِنَّكِ إِنْ سَمِعْتِ بِهِ حُمِمْتِ سَنَةً. فَقُلْتُ: يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَهُ. فَقَالَ: لِيَ ٱسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ ٱلصَّفِيرِ وَ رَكِبَتْنِي الْحُمَّىٰ فَحُمِمْتُ سَنَةً.

'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan have narrated from Sahl ibn Ziyād, from the person who he mentioned from Muḥammad ibn Jahrash

who has said that Hakīma, daughter of Mūsā has said the following: *"Once, I saw ar-Riḍā (peace be upon him) standing at the door of the firewood room whispering, but I could not see anyone else around him. I asked him, 'My master, who are you talking to?' He said, 'This is 'Amīr al-Zahrāʕī. He has come to ask a few questions and he has certain complaints.' I then asked, 'My master, I would like to hear his voice.' He said, 'If you hear his voice, then you will have a fever for one year.' I said, 'My master, I would (still) like to hear him.' He said, 'All right then listen.' I listened and I heard something like a whistle. I then felt feverish for one entire year."*

Ḥadith 6

مُحَمَّدُ بْنُ يَحْيَىٰ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ ٱلْحَسَنِ عَنْ إِبْرٰاهِيمَ بْنِ هٰاشِمٍ عَنْ عَمْرِو بْنِ عُثْمٰانَ عَنْ إِبْرٰاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جٰابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ ٱلسَّلاٰمُ) قٰالَ: بَيْنٰا أَمِيرُ ٱلْمُؤْمِنِينَ (عَلَيْهِ ٱلسَّلاٰمُ) عَلَىٰ ٱلْمِنْبَرِ إِذْ أَقْبَلَ ثُعْبٰانٌ مِنْ نٰاحِيَةِ بٰابٍ مِنْ أَبْوٰابِ ٱلْمَسْجِدِ فَهَمَّ ٱلنّٰاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ ٱلْمُؤْمِنِينَ (عَلَيْهِ ٱلسَّلاٰمُ) أَنْ كُفُّوا فَكَفُّوا وَ أَقْبَلَ ٱلثُّعْبٰانُ يَنْسٰابُ حَتَّىٰ انْتَهَىٰ إِلَىٰ ٱلْمِنْبَرِ فَتَطٰاوَلَ فَسَلَّمَ عَلَىٰ أَمِيرِ ٱلْمُؤْمِنِينَ (عَلَيْهِ ٱلسَّلاٰمُ) فَأَشٰارَ أَمِيرُ ٱلْمُؤْمِنِينَ (عَلَيْهِ ٱلسَّلاٰمُ) إِلَيْهِ أَنْ يَقِفَ حَتَّىٰ يَفْرُغَ مِنْ خُطْبَتِهِ. وَ لَمّٰا فَرَغَ مِنْ خُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقٰالَ: مَنْ أَنْتَ؟

فَقٰالَ: عَمْرُو بْنُ عُثْمٰانَ خَلِيفَتكَ عَلَىٰ ٱلْجِنِّ. وَ إِنَّ أَبِي مٰاتَ وَ أَوْصٰانِي أَنْ آتِيَكَ فَأَسْتَطْلِعَ رَأْيَكَ وَ قَدْ أَتَيْتُكَ يٰا أَمِيرَ ٱلْمُؤْمِنِينَ فَمٰا تَأْمُرُنِي بِهِ وَ مٰا تَرَىٰ؟ فَقٰالَ لَهُ أَمِيرُ ٱلْمُؤْمِنِينَ (عَلَيْهِ ٱلسَّلاٰمُ): أُوصِيكَ بِتَقْوَىٰ ٱللّٰهِ وَ أَنْ تَنْصَرِفَ فَتَقُومَ مَقٰامَ أَبِيكَ فِي ٱلْجِنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ. قٰالَ: فَوَدَّعَ عَمْرٌو أَمِيرَ ٱلْمُؤْمِنِينَ وَ ٱنْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَىٰ ٱلْجِنِّ. فَقُلْتُ لَهُ: جُعِلْتُ فِدٰاكَ فَيَأْتِيكَ عَمْرٌو وَ ذٰاكَ ٱلْوٰاجِبُ عَلَيْهِ؟ قٰالَ: نَعَمْ.

Muḥammad ibn Yahyā and Aḥmad ibn Muḥammad have narrated from Muḥammad ibn al-Ḥasan from Ibrāhīm ibn Hāshim from ʿAmr ibn ʿUthmān from Ibrāhīm ibn Ayyūb from ʿAmr ibn Shimr from Jābir from Abū Jaʿfar (peace be upon him), who had said the following: *"Once when Amīr al-Mu'minīn ʿAlī (peace be upon him) was on the pulpit, a serpent entered from one of the doors of the Masjid. The people wanted to kill the serpent however, Amīr al-Mu'minīn (peace be upon him) asked them to leave the snake alone and thus they left him. The serpent began to crawl towards the pulpit. He stretched out and saluted Amīr al-Mu'minīn (peace be upon him). The Imām (peace be upon him) made a gesture to him to wait until the sermon was completed. When the sermon was finished, Imām ʿAlī came to the snake and said, 'Who are you?' He said, 'I am ʿAmr ibn ʿUthmān, your deputy among the Jinns. My father has died and in his will, he has asked me to come to you and find out your instructions and that is why I am*

here. What do you command me and instruct me to do?' Amīr al-Mu'minīn (peace be upon him) said, 'I ask you to be pious before Allāh and go back and act as the successor of your father among the Jinn. I appoint you as my deputy over them.'

The narrator said that 'Amr then bid farewell to Amīr al-Mu'minīn 'Alī (peace be upon him) and left as his deputy over the Jinn. I asked the Imām (peace be upon him), 'May Allāh take my soul in the service of your cause, does 'Amr fulfill the obligation upon him?' He said, 'Yes, he does so.'"

Ḥadīth 7

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ أَحْمَدَ بْنِ ٱلنَّضْرِ عَنِ ٱلنُّعْمَانِ بْنِ بَشِيرٍ قَالَ كُنْتُ مُزَامِلاً لِجَابِرِ بْنِ يَزِيدَ ٱلْجُعْفِيِّ فَلَمَّا أَنْ كُنَّا بِالْمَدِينَةِ دَخَلَ عَلَىٰ أَبِي جَعْفَرٍ (عَلَيهِ ٱلسَّلاٰمُ) فَوَدَّعَهُ وَ خَرَجَ مِنْ عِنْدِهِ وَ هُوَ مَسْرُورٌ حَتَّىٰ وَرَدْنَا ٱلْأُخَيْرِجَةَ أَوَّلَ مَنْزِلٍ نَعْدِلُ مِنْ فَيْدَ إِلَىٰ ٱلْمَدِينَةِ يَوْمَ جُمُعَةٍ فَصَلَّيْنَا ٱلزَّوَالَ فَلَمَّا نَهَضَ بِنَا ٱلْبَعِيرُ إِذَا أَنَا بِرَجُلٍ طُوَالٍ آدَمَ مَعَهُ كِتَابٌ فَنَاوَلَهُ جَابِراً فَتَنَاوَلَهُ فَقَبَّلَهُ وَ وَضَعَهُ عَلَىٰ عَيْنَيْهِ وَ إِذَا هُوَ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ إِلَىٰ جَابِرِ بْنِ يَزِيدَ وَ عَلَيْهِ طِينٌ أَسْوَدُ رَطْبٌ فَقَالَ لَهُ: مَتَىٰ عَهْدُكَ بِسَيِّدِي؟ فَقَالَ: ٱلسَّاعَةَ. فَقَالَ لَهُ: قَبْلَ ٱلصَّلاٰةِ أَوْ بَعْدَ ٱلصَّلاٰةِ؟ فَقَالَ: بَعْدَ ٱلصَّلاٰةِ. فَفَكَّ ٱلْخَاتَمَ وَ أَقْبَلَ يَقْرَؤُهُ

وَ يَقْبِضُ وَجْهَهُ حَتَّىٰ أَتَىٰ عَلَىٰ آخِرِهِ ثُمَّ أَمْسَكَ ٱلْكِتَابَ فَمَا رَأَيْتُهُ ضَاحِكاً وَ لاَ مَسْرُوراً حَتَّىٰ وَافَىٰ ٱلْكُوفَةَ فَلَمَّا وَافَيْنَا ٱلْكُوفَةَ لَيْلاً بِتُّ لَيْلَتِي فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَاماً لَهُ فَوَجَدْتُهُ قَدْ خَرَجَ عَلَيَّ وَ فِي عُنُقِهِ كِعَابٌ قَدْ عَلَّقَهَا وَ قَدْ رَكِبَ قَصَبَةً وَ هُوَ يَقُولُ أَجِدُ مَنْصُورَ بْنَ جُمْهُورٍ أَمِيراً غَيْرَ مَأْمُورٍ وَ أَبْيَاتاً مِنْ نَحْوِ هٰذَا فَنَظَرَ فِي وَجْهِي وَ نَظَرْتُ فِي وَجْهِهِ فَلَمْ يَقُلْ لِي شَيْئاً وَ لَمْ أَقُلْ لَهُ وَ أَقْبَلْتُ أَبْكِي لِمَا رَأَيْتُهُ وَ ٱجْتَمَعَ عَلَيَّ وَ عَلَيْهِ ٱلصِّبْيَانُ وَ ٱلنَّاسُ وَ جَاءَ حَتَّىٰ دَخَلَ ٱلرَّحَبَةَ وَ أَقْبَلَ يَدُورُ مَعَ ٱلصِّبْيَانِ وَ ٱلنَّاسُ يَقُولُونَ جُنَّ جَابِرُ بْنُ يَزِيدَ جُنَّ فَوَ ٱللَّهِ مَا مَضَتِ ٱلْأَيَّامُ حَتَّىٰ وَرَدَ كِتَابُ هِشَامِ بْنِ عَبْدِ ٱلْمَلِكِ إِلَىٰ وَالِيهِ أَنِ انْظُرْ رَجُلاً يُقَالُ لَهُ جَابِرُ بْنُ يَزِيدَ ٱلْجُعْفِيُّ فَاضْرِبْ عُنُقَهُ وَ ٱبْعَثْ إِلَيَّ بِرَأْسِهِ فَالْتَفَتَ إِلَىٰ جُلَسَائِهِ فَقَالَ لَهُمْ: مَنْ جَابِرُ بْنُ يَزِيدَ ٱلْجُعْفِيُّ؟ قَالُوا: أَصْلَحَكَ ٱللَّهُ كَانَ رَجُلاً لَهُ عِلْمٌ وَ فَضْلٌ وَ حَدِيثٌ وَ حَجَّ فَجُنَّ وَ هُوَ ذَا فِي ٱلرَّحَبَةِ مَعَ ٱلصِّبْيَانِ عَلَىٰ ٱلْقَصَبِ يَلْعَبُ مَعَهُمْ. قَالَ: فَأَشْرَفَ عَلَيْهِ فَإِذَا هُوَ مَعَ ٱلصِّبْيَانِ يَلْعَبُ عَلَىٰ ٱلْقَصَبِ. فَقَالَ: ٱلْحَمْدُ لِلَّهِ ٱلَّذِي عَافَانِي مِنْ قَتْلِهِ. قَالَ: وَ لَمْ تَمْضِ ٱلْأَيَّامُ حَتَّىٰ دَخَلَ مَنْصُورُ بْنُ جُمْهُورٍ ٱلْكُوفَةَ وَ صَنَعَ مَا كَانَ يَقُولُ جَابِرٌ.

ʿAlī ibn Muḥammad has narrated from Sālīh ibn Abū Ḥammād from Muḥammad ibn ʿUrmā from

Aḥmad ibn al-Nadr from al-Nuʿmān ibn Bashīr, who said the following: *"Once, I was accompanying Jābir ibn Yazīd al-Juʿfi on a journey. We reached the city of Madina upon which, he went to meet Abū Jaʿfar (peace be upon him). (After the meeting) he said farewell to the Imām and came out very happy until we arrived to al-ʿUkhayraja, the first length of the journey from Fayd to Madinah. It was a Friday and we said our prayers at noon and when the camel rose to leave, I saw a tall, brownish man with a letter. He gave it to Jābir, who kissed it and placed it over his eyes. It was from Muḥammad ibn ʿAlī al-Bāqir (peace be upon them) addressed to Jābir ibn Yazīd whose black ink was still wet. He asked the tall man, 'When were you in the presence of my master?' He said, 'Just now.' He asked, 'Were you in his presence before or after the prayer?' He said, 'I was there after the prayer.' He then opened the seal and began to read the letter and his face began to look strained until he read it to the end. He held the letter and I did not see him laughing or happy until we arrived in Kufah.*

I spent my night in Kufah and then in the morning, I went to see Jābir out of respect and I found him coming out to meet me with a large ring made of anklebones around his neck riding on a twig of reeds saying: 'I see Manṣur ibn Jumhur, a ruler - but no one obeys him' and other such rhymes. He looked at me and I looked at him, and he did not say anything to me and I did not say anything to him. I began to weep when I saw him. The children and people gathered around us. He came

to ar-Rahba and would go in circles with the children, and people started to say, 'Jābir has gone mad, Jābir has gone insane.' By Allāh, only a few days passed that a letter from Hishām ibn 'Abd al-Mālīk came to the governor to look for a man called Jābir ibn Yazīd al-Ju'fi. It said, 'Kill him and send his head to me.'

The governor turned to the people in his court and asked, 'Who is this Jābir ibn Yazīd al-Ju'fi?' They replied, 'May Allāh grant well being to the governor. Jābir was a man of knowledge, excellence, ḥadīth and Ḥajj but now he has become insane. He is there with the children riding on a twig of reeds. He plays with them.' He went to see him and found him playing with the children while riding a twig of reeds. He said, 'Thanks be to Allāh for saving me from having to kill him.' The narrator said that within a few days Manṣūr ibn Jumhūr entered Kufah and did to Jābir what he had ordered his commander to perform (kill Jābir)."

Endnotes

[1] Tafsīr Majmaʿ Al-Bayān, Volume 10, Page 365

[2] Tafsīr Al-Burhān, Volume 4, Page 390

[3] Sūratul Ahqāf, Verse 39-41

[4] Tafsīr ʿAlī ibn Ibrāhīm according to the narration (summarized) from the Tafsīr Nūr ath-Thaqalaīn, Volume 5, Page 19

[5] Ṣaḥīḥ Al-Bukhārī, Ṣaḥīḥ Al-Muslim and the Musnad of Aḥmad ibn Ḥānbal, according to the (summarized) narration from *In the Shade of the Qur'ān*, Volume 7, Page 429

[6] Tafsīr Majmaʿ Al-Bayān, Volume 9, Page 92; History of Ibn Hishām, Volume 2, Page 62 and 63 (Summarized)

[7] Tafsīr Majmaʿ Al-Bayān, Volume 10, Page 368

[8] The word نفر, according to a group of experts in ʿArabic Language and Commentary refers to a group of 3 to 9 individuals.

[9] Among the scholars of Nahw (Arabic Grammar), it is commonly known that when انّ occurs at the beginning of speech, it must be pronounced with a Kasrah at the beginning (on the Fatha) (as in إِنَّ), and in this verse and the verses that follow we see that in the first instance, it is pronounced with a Kasrah, however the verses that follow, since they are connected with this first verse, they are pronounced with a Fatha. Because of this, a great number of commentators were forced to say that there is something to be taken as a "taqdīr" which means that there is an implication of a missing syntactical part (grammatically speaking) in the sentence or they had to come up with other reasons (to explain the difference between the laws of the Nahw and the way this word has been used in these verses). However, what is the harm in saying that this law of Nahw has its exceptions and in this case we mean that if a phrase is connected with another verse, then it is permitted to recite it with

a Fatha and the proof for this statement are these verses of Sūratul Jinn.

[10] Tafsīr Majmaʿ Al-Bayān, Volume 10, Page 368; Tafsīr Nūr ath-Thaqalaīn, Volume 5, Page 435; the same point has been alluded to in the Tafsīr of ʿAlī ibn Ibrāhīm.

[11] Tafsīr Qurṭubī, Volume 10, Page 6801

[12] Tafsīr Majmaʿ Al-Bayān, Volume 10, Page 369; Tafsīr Rūḥ Al-Maʿānī, Volume 28, Page 85

[13] In the commentary of this verse, there is another interpretation which a group of the commentators of the Qurʾān have related as a possibility of its meaning. They mentioned that because a group of the humans sought refuge with the Jinn, this resulted in the Jinns increasing in their rebelliousness and thus, they thought themselves to be the beginning and completion of important acts (in the universe); however, in our opinion, the first commentary given is more correct (according to the first commentary given, the pronoun in the word زادوا returns back to the Jinn and the pronoun of هم returns back to the humans, however in the second commentary mentioned above, the opposite is mentioned).

[14] The word لمسنا comes from the root of لمس whose meaning is well-known; however in this verse, it alludes to looking and searching for something (according to Rāghib in his book Al-Mufradāt and Fakhr Al-Rāḍhi in his Tafsīr Al-Kabīr and also Tafsīr Al-Qurṭubī).

Also, the word حرس whose plural is حارس is in the meaning of a protector or guardian and some Scholars have mentioned that this word is actually a plural form of the verb.

[15] The word قاسط comes from the root of قسط which means dividing something equally or justly and when applied to pattern of the ʿArabic verb افعال, it is changed to اقساط whose meaning is to apply

justice. However, when it is used in its original pattern and form as in this verse, its meaning is of oppression and to stray away from the path of Truth.

[16] The word تحروا comes from the root word تحری which means making an intention for something.

[17] Tafsīr Rūḥ Al-Bayān, Volume 10, Page 195

[18] Al-Uṣūl min Al-Kāfī, Volume 2, Section: "The Believer and his Traits and Characteristics".

[19] It should be noted that perhaps the only thing that has led these commentators of the Qur'ān to accept that these verses were the speech of Allāh inserted between the words of the Jinn is the pronoun known in ʿArabic as (متكلم مع الغـــير) or The First Person Plural which have been used in these verses. In one place it is mentioned that, "*We would certainly have given them abundant water to drink.*" In another place, it is mentioned "*So that We might try them with respect to it…*" However, anytime we take these types of speech as being sentences related or narrated to others, then there is no problem (in understanding the meaning of such sentences). A good example of this is when a person relates a story to one of his friends and then says, "Such and such person is of the belief that I am a good person." (Obviously, the person whom he is speaking about would not have used the word "I", rather, he would have used the word "he", however the person who is listening would automatically understand what the person is saying.)

[20] Some Commentators of the Qur'ān have given the possibility that the meaning of طريقـــة in this verse is that path of disbelief and the increase in blessings which one would be entitled to receive after staying firm on this path (of disbelief). In reality, the preliminary stage (that Allāh, Glorified and Exalted is He tests His servants with) is that of punishment (for their sins) and this is done through being lured or enticed by blessings (from Allāh, Glorified and

Exalted is He) however this commentary does not fit with the tone of the verse under discussion nor would it ever correspond with the verses that precede and follow this verse.

[21] Wasāʾil ash-Shīʿa, Volume 2, Page 970, Ḥadīth 3

[22] Wasāʾil ash-Shīʿa, Volume 18, Page 490 (Section on the Islāmic Penalty for Theft, Section 4, Ḥadīth 5)

[23] Tafsīr Nūr ath-Thaqalaīn, Volume 5, Page 439 and 440

[24] In regards to the issue of Intercession from the viewpoint of the Qurʾān and aḥādīth, a complete discussion has been carried out in volume 1 of this Commentary (Tafsīr-e-Namuna) under verse 48 of Sūratul Baqarah. In relation to the truthfulness of Tawassul, a discussion in volume 4 of the same Tafsīr verse 45 of Sūratul Mā'idah has also been carried out.

[25] According to this commentary and since this sentence is from the speech of the believing Jinn, the use of the pronoun of غائب or The Third Person in place of متكلم or The First Person has been done for drawing the attention, or due to the fact that a group of the Jinn had spoken these words in relation to another group of the Jinn to explain their actions (pay attention to this point).

[26] In reference to the event of revelation of this verse, some commentators have mentioned that the non-believers from among the Quraīsh had asked the Prophet to leave his religion so that they would give him protection and thus, the verse under discussion was revealed which was a reply to the Quraīsh. (See Tafsīr Abūl Futūḥ Al-Rāzī, Volume 11, Page 293)

[27] Seeing as how the word (بلاغ) can only be made transitive through the particle (عن), some commentators of the Qur'ān have mentioned that the particle (من) used in this verse comes in the meaning of the particle (عن) while others have taken the word (كائن) as being in "taqdīr" meaning that there is an implication of a missing

syntactical part (grammatically speaking) in the sentence such that the verse would read (إلا بلاغا كائنا من الله).

[28] According to this, the explanation of this sentence is an exclusionary condition for the sentence that came before it that reads (و لن أحد من دونه ملتحداً) and according to the first explanation offered, it would be an exclusionary condition for the previous verse.

[29] The particle (حتى) is commonly used to convey or express the completion or conclusion of something and in this verse it takes on two different interpretations. The first meaning is that that completion or outcome is actually a sentence which has been omitted such that in "taqdīr" (meaning that there is an implication of a missing syntactical part (grammatically speaking) in the sentence) the verse would read: (و لا يزالون يستهزؤن و يستضعفون المؤمنين حتى إذا رأوا ما يوعدون...). The second interpretation is that the completion or outcome would be the part of the verse that reads (يكونون عليه لبدا) which came a few verses before this verse however the first interpretation is much more appropriate.

[30] Sūratul Aḥqāf, Verse 9

[31] Sūratul Anʿām, Verse 50

[32] Sūrah an-Naml, Verse 40

[33] Sūrah ash-Shuarāʿ, Verse 54

[34] Sūrah as-Ṣabā, Verse 35

[35] Sūratul Kahf, Verse 34

[36] Sūratul Baqarah, Verse 249

[37] Nahj Al-Balāgha, Speech 201

[38] Tafsīr Al-Murāghī, Volume 29, Page 105

[39] The phrase عالم الغيب is the predicate for a nominal clause which has been eliminated and in actuality, it was هو عالم الغيب. Some commentators have taken this phrase to be an attribute (of Allāh) or an appositional substantive for another substantive for the word ربي in the previous verse.

[40] A group of commentators have said that the pronoun (he) in ليعلم refers to the Prophet of Islām (blessings of Allāh be upon him and his family) and have stated that this means that Allāh (Glorified and Exalted is He) has appointed protectors and overseers for the secrets of the revelation and the message so that the Prophet would know that definitely, what is coming to him is revelation from Allāh (Glorified and Exalted is He) and thus, he would have no doubt or uncertainty in the revelation. However, this explanation, keeping in mind that the deliverance of the message is the job of the Prophet (blessings of Allāh be upon him and his family) and not the job of the Angels and seeing as how in the previous verse the word رسول has been used, and a few verses previously, the word رسالات was used in relation to the personage of the Prophet of Islām (blessings of Allāh be upon him and his family), it is highly unlikely that this (second) explanation is correct – thus, the truth lies in the commentary given.

[41] Sūrah Āle Imrān, Verse 49

[42] Sūratul Jinn, Verse 27

[43] Sūratul Rūm, Verse 2 - 4

[44] A commentary on this event and its complete references can be found in the commentary of Sūrah Mumtahinah.

[45] Kāmil ibn Athir, Volume 2, Page 237 in the section on the Battle of Mūtah.

[46] Mustadrak Al-Ṣaḥīhaīn, Volume 2, page 358

[47] Ṭabaqāt of ibn Saʿd, Volume 5, page 30

[48] Al-Iṣābatu of ibn Al-Ḥajr, Volume 5, Section 3, Page 325

[49] Haythamī in the book Majmaʿ, Volume 6, Page 241

[50] Al-Riyādh Al-Nādhirah, Volume 2, Page 222

[51] Fadhāil Al-Khamsah, volume 2, Pages 231 to 253

[52] Nahj Al-Balāgha, Speech 128

[53] Sūrah Luqmān, Verse 34

[54] Nahj Al-Balāgha, Speech 127

[55] Biḥār Al-Anwār, Volume 26, Page 160, ḥadīth 5, there are many aḥādīth on this topic from the same source.

[56] Tafsīr Nūr ath-Thaqalaīn, Volume 2, Page 512, Ḥadīth 160.

[57] Al-Kāfī, Section: "Surely the A'immah, when they want to know something, they are taught it", ḥadīth 3. There are also other aḥādīth in this section on this topic.

[58] Usūl Al-Kāfī, Volume 1, Ḥadīth 3

[59] Sūratul Naml, Verse 40

[60] Sūratul Raʿd, Verse 43

[61] Sūratul Naml, Verse 40

[62] Sūratul Rad, Verse 43

[63] Refer to Volume 3 of the book Aḥqāq Al-Ḥaqq, Pages 280-281 and the Tafsīr Nūr ath-Thaqalaīn, volume 2, Page 523.

[64] Sūratul Nahl, Verse 89

[65] In the commentary (of Ayatullāh Nāṣir Makārim Shīrāzī, Tafsīr-e-Namūnah) in Sūratul An'ām, verses 50, 59 (Volume 5, Pages 245 and 268) and Sūratul A'rāf, verse 188 (Volume 7, Page 46), this subject has been discussed in detail.

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[66] Sūratul Raḥmān, Verse 15

[67] Sūratul Jinn, Verse 11

[68] Sūratul Jinn, Verse 15

[69] Sūratul Jinn, Verse 9

[70] Sūratul Jinn, Verse 6

[71] Sūratul Nahl, Verse 39

[72] Sūrah Sabā, Verse 13

[73] Sūratul Ḥijr, Verse 27

[74] Safīnat Al-Biḥār, Volume 1, Page 186 (Under جن)

[75] Al-Kāfī, Volume 6, Page 385, Section on “Book of Drinking” section on “Types of Vessels”, Ḥadīth 5.

[76] In the first volume of the book, *The First University and the Last Prophet*, there are approximately 23 Aḥādīth in relation to this topic.

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